

2031-24

Hash

Biographia Ecclesiastica:

OR, THE

LIVES

Of the Most

Eminent Fathers

OFTHE

Christian Church,

Who flourish'd in the First Four Centuries.

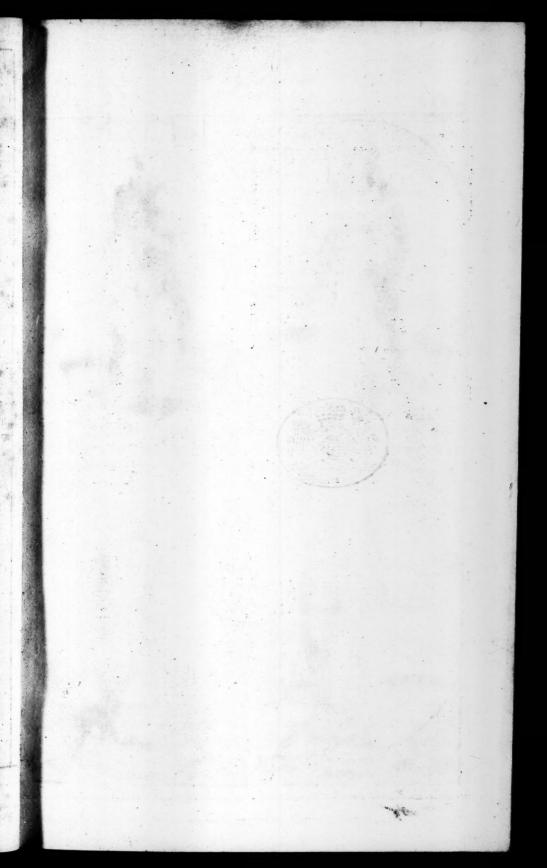
Adorn'd with all their Efficies curiously Ingraven.

A Discourse concerning the State of Religion during those Ages.

Vol. II.

LONDON;
Printed in the Year M. DCC. IV.

Maddan I 4 7 7 1 1 4 1 7 1 1 1 1 Allora day attended to the carround noisibali La dia mari Winterfactor W DOCKE





The LIFE of

St. HILARY,

Bishop of Poictiers.

HE preceding Volume contains the most A brief material Passages of Ecclesiastical History Recapituduring the three first Centuries, and the lation of former part of the fourth, wherein the Piety and the former Purity of the Christian Religion was conspicuous Volume, in the Lives of the most eminent among the Ante- and the De-Nicene Fathers, who after the Apostles, as be- sign of this. came such illustrious Confessors and Martyrs. bore witness to the same under the Ten famous Perfecutions of the Heathen Emperors. We have also therein an account how Christianity triumph'd over Paganism in the auspicious Reign of Confantine the Great, and of the remarkable Providences of God in giving Success to his Arms under the Banner of the Cross. It likewise represents to us how the great Enemy of Souls affaulted the Christian Church by heretical Fraud and Seduction, when he could no longer prevail as he had done by Heathenish Violence and Persecution; and also how far these his Attempts were successful in eclipfing the Glory of our Redeemer by the Doctrines of Arianism, Finally, we have noted the principal Memoirs of the first General and most famous Council of Nice for suppressing that He-

resy, in the Lives of Eusebius and Athanasius, who made a most observable Figure therein; and withal what great Difficulties the latter of these Fathers struggl'd against in defending the Catholick Faith which was afferted in that Synod. This Volume comprehends the Lives of the chief among the Post-Nicene Fathers, and therein the most remarkable Affairs of the Church, in the latter half of the fourth Century, and the former part We begin it, according to the order of the fifth. of Time, with the Life of St. Hilary, and shall conclude the same with a Narrative of the State of Religion during the four first Ages of Christianity.

tage.

St. Hilary's The Place of St. Hilary's Nativity was Poictiers, Birth-place a City of antient note in France, and is this day and Paren- the next in extent to Paris it felf, being an Episcopal See, and a University famous for the Study of the Civil Law. Antiquity has conceal'd fromus the Names of his Parents, but it affures us they were Persons of eminent Rank and Quality, who bestow'd on him a liberal Education, of which we have a clear Proof in his great Learning and Eloquence, which have render'd him famous throughout the Christian World. He seems to have been educated in the Heathen Religion, and to be brought over to Christianity by the most rational Methods of Conviction, of which he himfelf gives us the following account.

How converted to Christianity.

Having throughly reflected on the Pagan Idolatries, he became convinc'd of the Follies and Vanities thereof, and thereupon set himself to study the visible Frame of the Creation; and soon concluded that the Maker must needs be also the Preserver and Governor of all things, and that Omnipotency and Eternity are undoubtedly the incommunicable Perfections of that Divine Being. While he was engag'd in such Reflections, he met with the Books of the Old Testament, and was mightily affected with that comprehensive Description of God, I am that I am, which put

him upon further Searches into the Divine Nature and Excellencies, a Study, as he declares, very delightful to him. He was mightily encourag'd in his Progress by the natural Notices he had of a Future State, concluding it an unworthy thought of God to suppose him to have made so noble a Being as the human Soul, which is capable of knowing and admiring its Creator, with a defign it should expire with the Body. Hence he proceeded to the Study of the Evangelical Revelation, and so came to the Knowledg of Christ, the excellent Delign of his Coming, the Divinity of his Person, and the Mystery of his Incarnation; that the Word was God, of the same Nature with his Father, and that this Word was made Flesh, being God and Man in one Person. When he was thus throughly instructed in the Christian Doctrines, he was baptiz'd, and ever after relign'd his Understanding to the Authority of Divine Truth.

How he spent the former part of his Life we His strict have little account, only that he was married, and Piety while had by his Wife an only Daughter call'd Abra, a Layman, whom he strictly train'd up in Religion and Piety, and continued to cohabit with his Wife after he was made Bilhop: a married State not being then thought unfutable to that Office, as it has been fince judg'd to be by the Roman Church, which has occasion'd great Scandals to Christianity. St. Hilary while a Layman, gave not that Liberty to himself, which is usual for young Gentlemen to do, but kept himself under such Discipline, that even' then he feem'd defign'd for fome Eminency in the Church, being very strict in his Life, zealous for the Catholick Faith, and against the Enemies thereof, with whom he would have no Communication, nor fo much as falute 'em. He spent much of his time in instructing others in the Principles of Religion, and in persuading 'em to the Virtues of a good Life, by laying before 'em the Rewards and Glories of Heaven; an Imployment which I doubt too many in this loofe Agea

Age, would think very unfutable to a Gentle-

Being thus recommended by his Temper and

I

Made Bp of **Poictiers** about

Demeanor, he was upon the Importunity of the People made Bishop of Poiltiers, about the Year A. D. 354. 354, or sooner. And what he tells us in his Treatise of Synods against the Arians, I think worth our remarking in this place, viz. That he had never heard of the Nicene Creed till he had been sometime Bishop, but that notwithstanding by conversing with the Evangelical and Apostolical Writings, he well understood the Faith therein contain'd. He being thus eminently feated, foon became famous for his illustrious Parts and Virtues, and was quickly invited to be concern'd in some of the most important Affairs of the Church. An Occasion of which was ministred by the Arian Faction, who having pretty well subdued the East, attempted to make a like Conquest in the West; and in order to it procur'd a Synod to be pack'd at Arles in France, while Constantius was there, which partly by Force, and partly by Fraud and Falshood, drew not only Saturninus Bishop of that City, but also Vincentius, Pope Julius's Legate, into their Party. And a little above a Year after, they procur'd another Synod at Milan, wherein they more openly profecuted their Delign, and banish'd those who would not consent to condemn the Athanasian Cause.

His Remon-Effe&.

These unchristian Proceedings rous'd the Spirit strance to of St. Hilary, who thereupon publish'd a Re-Constanti- monstrance to the Emperor, laying before him us, and its the deplorable State of the Catholick Party, humbly intreating him to deliver 'em from the Injuries of their Brethren; and that he would command the Governors of Provinces to Suffer People to enjoy their own Bishops and Pastors, and also give Order for recalling those excellent Persons that were banish'd. He tells him, There were eminent Christians before Arius, and that the Plague of Arianism had but lately infected the Christian World; that its Parent was known, and the Nursers of it of a modern

modern Date: who, he adds, by Whips and Gibbets, Chains and Prisons, endeavour'd to compel Men not to become Christians but Arians, and abus'd the Imperial Authority to these Purposes: Instances of which there were in the two Synods of Arles and Milan. This was the Purport of his Address; and that it procur'd not his Banishment, is probably owing to the Fears the Emperor had of the People of France, especially fince that Country was then invaded by Barbarians, which oblig'd him to fend his Cousin Julian with an Army into those Parts, having created him Casar. Nay to sweeten 'em, he at present so far comply'd as to publish an Edict, by which he prohibited Bishops being try'd in Civil Courts, and commanded that their Causes should be depated only by other Bishops as proper. Indges of the same.

St. Hilary advis'd with the other Catholick Pre- A Synod lates in France, who were all highly offended with held at the Proceedings at Arles and Milan, and they Beziers aunanimously agreed to abstain from Communion gainst him. with Saturninus, Urfatius and Valens, who were the prime Sticklers for the Arians, Saturninus being a Man of an ill Temper and worse Morals. fo fromach'd this their Agreement, that by his Interest at Court he obtain'd a Synod to be held at Beziers near Arles, hoping that by the Influence he had in his own Diocess, and by the Countenance of the Civil Power, he might carry all things according to his own Mind. Thereupon

St. Hilary drew up a true State of the Case, and presented it to the Synod, wherein he laid open the Craft of the Arians, and the Vitiousness of their Cause, that his Brethren might not be deceiv'd unwarily by 'em; but they would not fuffer

it to be read: fo that most of the Prelates either comply'd with, or conniv'd at what was done by the Arian Faction. Saturninus got Letters to be fent in the Name of He is bathis Synod, in which by false and sly Infinuations nish'd to

St. Hilary was fo traduc'd to the Emperor, that Phrygia. he granted an Order for his Banishment as far as Phrygia,

Phrygia, and the Warrant was sent to Julian to put it in execution. Thereupon St. Hilary having dispos'd his Affairs at home, and committed the Care of his Church to his Presbyters, went to the Place of his Exile, where he continued some years. and there, as is probable, compos'd his excellent Work in 12 Books of the Holy Trinity, wherein he has largely and accurately handled the whole Controveriv.

In his Banishment he frequently wrote into He writes bis Book of France, giving his Friends an account what Trans-Synods.

actions were on foot, what Deligns the Arians were A.D. 358. carrying on, what Confultations he and his Friends the Eastern Bishops had for the Interest and Security of the Catholick Cause. And there being a Rumour, that towards the end of the Year 358, a Council was to be held at Ancyra in the East, and another at Ariminum in the West; he gave 'em notice of it, and about the same time wrote his Book of Synods, wherein he fets down the most considerable Confessions that had been made fince the Council of Nice, which he translated out of Greek into Latin, and illustrated with his own Notes. And among other things he therein largely discourses on the so much controverted Words Homoousion us'd in the Nicene Creed, and Homoiousion prefer'd to the former by the Semi-Arians, both which he shews may be expounded in a very found fense; tho out of reverence to the Nicene Fathers, and to prevent Diffimulation, he thinks it best to keep to the Term Homoousion or Consubstantial, there being no just reason why any should except against it.

Goes to the Synod at Seleucia.

St. Hilary having been about three Years in Exile, was call'd thence to the Council at Seleucia, by those to whom the Emperor had commit-A.D. 359. ted the Charge of that Affair; and coming thither, he was gladly receiv'd by those few Catholicks that were there, but rejected by the rest, till he had clear'd himself from an Aspersion cast upon him. For the Arians had traduc'd him and the Churches of France, as guilty of Sabellianism,

Sa

V

b

t

to

ng

he

he

S,

nt

be

n-

to

If-

re

ds

e-

g

ır

le '

le

le

n

n

·

d

e

r-

ı,

IC

K-

e-

i-

n ſŧ

n

t-

i-

td

or of maintaining that the Father, Son and Holy Ghost were only three Names of one and the same Person; but having given an account of his Faith, and clear'd himself of this Charge, he was admitted to vote in the Council. There were but few besides himself and the Egyptian Bishops that stood by the Nicene Creed; yea some there adventur'd to affirm, That nothing could be in Substance like God; that in the Divine Nature there could be no Generation; that Christ was a Creature, and that as such only he was said to be born: At the hearing of which and the like Expressions, the Synod fell into great Disorder. But the Issue was, that the Acacian Party, and their Form, which deny'd the Son to be like the Father in Substance, was condemn'd, and the Confession of Antioch made 20 Years before was ratified and confirm'd.

The Synod being concluded, he goes thence to his Orati-Constantinople, resolving to know the Emperor's on against Pleasure, whether he should go home, or return the Arians again to his Banishment. Upon his coming to at Constan-Court, he found the Catholick Cause greatly de-tinople. clining, and therefore presented three several Pe- A.D. 359. titions to the Emperor for Liberty to come into his Presence, and defend the Orthodox Faith against its Opposers; but this the Arians would by no means admit of. Next he presented a Difcourse, which he seems to have pronounc'd in the Emperor's Presence, wherein having beg'd a favourable Audience, he vindicates his own Innocency, and complains of the unhappy State of Religion at that time, In that new Creeds were multiply'd so fast, that the Faith was lost in a Croud of Confessions, and was shap'd according to the Humour of the Age, not according to the Truth of the Golpel; that they were accounted the bravest Men that could produce a Creed of the newest Fashion and freshest Date, and most roundly pronounce an Anathema against those that differ from 'em. Then he goes on after this manner, Excellent Stewards of the Divine Mysteries! we form new Creeds every Tear,

Year, yea our Creeds sometimes change as often as the Moon: we make Decrees, and then repent of 'em; defend 'em, and then anothematize those that defend'em. Thus while we bite and devour one another, we are consum'd one of another. In such sharp Reflections he employs a great part of his Oration. And because the Emperor requir'd a Faith agreeable to the Scriptures, he replys, that the worst of Hereticks pretend to derive theirs from thence; and therefore fays he, The Truth lies not barely in the Letter, but in the Sense of Scripture, which becomes useful not merely by being read, but understood; and then concludes with giving the Emperor an account of that Faith, into which he had been baptiz'd.

ved at Poictiers.

We have no certain Information what was the fully recei- Issue of this Discourse; but whatever it was, it's certain the Arians grew weary of him, and therefore persuaded the Emperor to let him go home: A. D. 360. whereupon being accounted the great Troubler of the East, he was commanded to be gone to his own Charge. As he return'd he pass'd thro Italy, and being arriv'd in France, he enter'd Poictiers in a triumphant manner, where his Presence fill'd his People with Joy, and inspir'd a kind of new Life into 'em. Having somewhat settled his own Affairs at home, he began to look abroad, and endeavour to compose the Distractions of other Churches, which the State of those times greatly call'd for, most of the Bishops of the West having been drawn by Artifices into a Compliance with the Arians at Ariminum. And that which greatly added to the Unhappiness of things, was that while some were willing to own their Fault in thus complying, others were unwilling to receive 'em. affirming they were to be rejected as Heathens and Publicans.

His Mode-Lapfed.

But this good Bishop was of a more mild and ration to- gentle Opinion, and being desirous to gain them wards the that had been entangled and bring 'em to Repentance, he procur'd Synods in feveral Parts of France, wherein these Matters were debated.

Thither

Thither flock'd such laps'd Bishops from all Places, and protested, that whatever they might be accounted, their Consciences did not charge'em with Herefy, that they thought Mens Minds and their Words had agreed together; and therefore could not have believ'd that Christ's Commanders would have fought against him; and that their only Fault was in entertaining a good Opinion of Such bad Men who had now betray'd 'em. All this they acknowledg'd with Tears and Sorrow, and avow'd themselves ready to condemn the whole Body of the Arian Blasphemies; whereupon they were restor'd to the Communion: but Saturninus of Arles not only continuing obstinate in his Adherence to Arianism, but being also accus'd of great Misdemeanors in his Life and Manners, was excommu-

nicated by all the Bishops of France. Matters were thus brought in the West to a to- He goes to

lerable State by the Care and Industry of this Milan to Great Man, and so continu'd for several Years, entius. till Auxentius of Milan, who had been often de- A. D. 364. pos'd and excommunicated by the Catholicks, had to craftily infinuated himself into the Emperor Valentinian's Favour, as to obtain an Edict from him for a quiet possession of his See: Which Hilary hearing of, resolv'd on a Journy to Milan to detect him, and undeceive the well-meaning Empe-Arriving at Court, he presently fell on Auxentius, charging him with believing contrary to what he had profess'd before the Emperor and o-Valentinian being mov'd with the Address of so venerable a Person, refer'd the matter to the hearing of two of his Chief Officers, and ten Bishops join'd with 'em. Auxentius at first excepted against Hilary's being heard as a Bishop against him, because he had been heretofore con-demn'd by Saturninus; but that Plea being overrul'd, he then plainly declar'd, that He believ'd Christ to be true God; and of one and the Same Essence and Divinity with God the Father. This Confession was recorded, and presented to the Emperor at Hilary's Motion, who still charg'd him

with Dissimulation herein; but Auxentius denied the whole Charge, and gave such Satisfaction, that he was esteem'd a very Orthodox Bishop both by the People and the Emperor, who therefore charg'd Hilary to forbear any further Profecution, and commanded him to be gone.

B

a

0

0

l

tl

n

ai

te

ir

His Death.

But being thus hindred from further speaking, A.D.367. he next Year wrote a Tract against this Bishop, and about two Years after that he collected the most material Transactions that had happen'd after the Council of Ariminum. At length worn out with his many Toils, Labours and Sufferings, in defending and promoting the Faith, and having finish'd his Course, he fell asleep. His Death happen'd about seven Years after his Return from his Exile, on Jan. 13. which therefore is by the Western Churches consecrated to his Memory. He was buried at Poictiers in his own Church, where many and great Miracles are faid to have been done by his Remains, which they that are curious in fuch Inquiries, may find related in Gregory Bishop of Tours, and especially in Venantius Fortunatus who succeeded him in the same See above two hundred Years after, and wrote the History of him in twenty Books; wherein had he been as careful to transmit the Particulars of his Life, as he was to give an Account of the Miracles faid to be done by him after his Death, we had been much more oblig'd to him for his Memoirs.

His Cha-Works.

St. Hilary was one of more than common ratter and Severity of Life, all the Passages whereof as well as his Writings breath an extraordinary vein of Piety and Zeal for God: He had a mighty Veneration for Truth, refusing no Pains or Study in the Search of it; and in the Defence of it he us'd an extraordinary Liberty of Speech, and was fometimes transported beyond the Bounds of Decency, as is too evident in his Addresses to the Emperor Constantius, wherein he sometimes uses Expressions inconsistent with that Respect which is due to such dignified

ed

n.

th

e-

0.

g, p,

he

af-

rn

fe-

nd

th

m

he

He re

en ri-

07V

ius iee

ote

rehe an

im

r'd

on as

ein

ity tu-

nce

of nd

in

ere-

ent

ligied

nified Persons, tho otherwise he was of a very mild and gentle Temper. In short, he was in the West, what Athanasius was in the East, the great Support of the Catholick Cause, to which he remain'd constant, when all other Bishops sunk into an unwarrantable Compliance. He principally apply'd himself to The-ological Studies, and became a great Master of the Controversies of those times, being one of the first among the Latins that openly undertook to defend and explain the Catholick Cause. His Works, whereof we have mention'd the Chief as they came in our way. ate written with a Tincture of the French Language, and in so intricate a Stile, that they often require a second and more attentive reading in order to understand 'em.

The End of St. Hilary's Life.

switched him reduction of contacts with

the second and the control of the second

estas a) si il upi, licensi ilian / tie otali

country to be incomed up to the principle of the

Could be remorated by the remove seems

and on well take the second and a second

and of Triber, and second only field the

all this boar adoptions state to protect the design of

Thirder his mile is a shall a

selections to energy in the effect process to be readily

The state of the s

S 2 The

The LIFE of St. B A S I L.

Bishop of Casarea in Cappadocia.

St. Bafil born at Neocœsarea about A. D. 228. His Parentage.

T Eocafarea a City in Pontus in the leffer Afia was the place of St. Basil's Nativity, as 'tis generally believ'd, because 'tis certain here he was educated from his Childhood; and here he spent a great part of his Life afterwards. His Descent both by his Father and Mother, was from an Antient and Honourable Race, his Ancestors being Persons of equal Reputation for Nobility and Virtue, famous both in the Court and Camp, and who had born the highest Offices in their Country, but were especially renown'd for their Piety and Constancy in the Profession of Religion. For this they were expos'd to very great Sufferings under the Maximinian Persecution, in comparison of which all the former were mild and gentle; to avoid the fury of which they fled to one of the woody Mountains of Pontus, where they were expos'd to Hunger and Cold, and all the hardships of a barren and disconsolate place; till at length God supply'd their wants by a Miracle, causing a Herd of fat Deer to come out of a Thicket, and tamely offer themselves to their hands. His immediate Parents were famous both for their mutual Kindness, and also for their Charity to the Poor, and Hospitality to Strangers, and for all the Virtues of a good Life. His Father's Name was Bafil, a Man Prudent and

F

0 R n te

n li h

G

fu

Sh

to

10

ur

A

fi

L

0

th

Sc

fe

en

ex

th

th

on

fai

co

ne ph

for

fo

th

Religious; and his Mother's Name was Emmelia, a Woman of a strict Conduct, of rare Accomplishments, and also greatly fam'd for her Beauty.

Our St. Basil their eldest Son, was a Youth of His Educaa goodly and promising Aspect, an Index of a tion and more than ordinary Wit and ingenuous Mind. Studies. His first Studies were under the Conduct of his own Father, who carefully educated him in all the Rudiments of Learning, but especially in the right notions of Religion and Piety, which he promoted both by his Instructions and Example. And no less industrious herein was his Mother Emmelia, but especially his Grandmother Macrina, who had been sometime an Auditor of the famous St. Gregory Thaumaturgus; and having formerly fuffer'd for the Principles he had instil'd into her, she now took all care to communicate the same to her Grandchildren, as St. Bafil often gratefully owns in his Epistles.

1.

Afia

and rds.

was

An-

No-

and es in

for

Re-

reat

ion,

vere they

atus,

and late

s by

ome

elves e fa-

for

y to

Life.

and

Re

as tain

> Having spent sive Years in preliminary Studies His Traunder his Father, he resolv'd to endeavour his vets.

Advancement in Learning by Travel, and probably first went to Antioch, and sat some time under Libanius the most celebrated Philosopher and Orator of the Age. Hence he went to Casarea the Metropolis of Palestine, then samous for Schools of Learning, where he soon outstript his fellow-Pupils, and was reverenc'd by all for his eminent Learning, but especially for his more excellent Life; for he chiefly applied himself to the Divine Philosophy, of weaning his Heart from this lower World, and setting his Affections upon Heavenly and Eternal Enjoyments. From Casarea he remov'd to Constantinople, then lately become the Imperial City, whereinwere many eminent Professors of Rhetorick, and of the Philosophical Sciences.

Having drawn in the several Excellencies of his He becomes former Tutors, to crown all he went to Athens, a Student at so samuels for Learning, that it was sufficient in Athens.

those days to give a Man the Reputation of a

S 3

Scho-

a

b

tı

L

W

C

el

L

y

tı

g

it

tl

a

W

re

C

to

a

Z

fe

h

fu

C

u

aı

H

P

h

a

0

el

li

Scholar, to have spent some time in that University. Such was his Fame here, that they were big with Expectations of his coming, every one Itriving to get him for their Pupil; and several troublesom Ceremonies commonly used in the Initiatiof Scholars were dispens'd with, from their great Reverence towards him, as a Person advanc'd beyond the Laws of ordinary Students. Here he met with Gregory Nazianzen, who had been formerly his Schoolfellow, between whom was contracted a most intimate Friendship, which nothing but Death could terminate; fo that as Nazianzen himself expresses it, they seem'd to have but one Soul between 'em. One of the first Instances of Freedom and Familiarity was given by Nazianzen on the following Occasion. Some Armenian Students, who are naturally a close and subtile People, being vex'd to be outdone by a Novice, who had but just got on the Philosophick Pallium, came to him under the pretence of Friendflip, and endeavour'd by Sophistical Arguments to beat him down at the first Attempt. Nazianzen finding him too hard for 'em, for the Honour of the University fell in on their Side; but afterwards 'em to contend only perceiving thro Envy and not for love to Truth, he presently deserted 'em, and so left St. Basil to deal with 'em' alone, which quickly turn'd the Scale, and caus'd'em to retire with Shame.

His chief Tutors.

Two of the most eminent Sophists, and of greatest Renown for Learning and Eloquence then at Athens, were Himerias and Proharestas, and upon that account greatly in favour with the Emperor Julian. The latter of 'em was an Armenian born, and therefore had the Youth of Pontus, Cappadocia, Bithynia and the neighbouring Countries, committed to his Tutorage. He was highly esteem'd by the Emperor Constants, who sent for him into France, and plac'd him amongst the Nobles at his own Table. Under these Masters Basil happily improv'd his time, but yet quickly grew

grew weary of the place, as not answering his Expectations, and therefore us'd to call Athens

an empty and vain Felicity.

erfi-

big

ftri-

ou-

iati-

rom

rion

nts.

had

nom

rich

t as

ave

an-

Na-

me-

Sub-

y a

nick

nd-

ents

ian-

Ho-

but

nly

itly

rith

and

eat-

at

noq

pe-

ian

ap-

ies,

e-

for

NO-

ers

kly

ew

He had indeed left this City fooner, had it not And probeen for the persuasions of his dear Friend Na- gress in zianzen, who both equally increas'd in their mu- Learning tual Love and Affections, and advanc'd in their with Nazi-Learning and Piety. They kept Company only anzen. with the Meek and Humble, and those whose Conversation was likely to make 'em better; and especially applied themselves to those Parts of Learning, which were tho not fo pleafant as others, yet most profitable, and aptest to minister to Virtue and a good Life. And tho Athens was a dangerous Place, being the Seat of Idolatry; yet they were so far from being tempted from their Religion, that they were the more confirm'd in it by beholding those Abominations. In short, they became famous both in City and Country, and wherever their Tutors were known these were mention'd as the Glory of 'em.

Basil now resolv'd upon returning home, having He returns replenish'd his Mind with all the Learning Athens to Antioch. could furnish him with, but sound great difficulty A.D.355. to break loose from the intreaties of his Friends, and especially his most endeared Friend Nazianzen; to part from whom, tho but for a little while, seem'd like pulling Soul and Body asunder. In his return he pass'd by Constantinople, as a place full of Spares and went directly for Antioch

full of Snares, and went directly for Antioch, compleating his more polite Studies under Libanius, who now receiv'd him as an intimate Friend, and beheld him with a profound Veneration.

Here he for some time made use of his Oratory in pleading Causes at the Bar with great Applause, but soon grew weary of that, and apply'd himself wholly to the Study of the Scriptures

and the Expositions of the Antients.

He was especially conversant in the Comments His great of Origen, by reading whereof he became an Affection eminent Opposer of the Arians, shewing how for Orilittle they understood that Illustrious Writer, gen's Combitted while ments.

while they pretended him to be on their Side. In this Study he and Nazianzen spent much time, noting what was of most use in that Great Man's Comments: part of which Collections are still extant under the Title of Philocalia, confifting of Questions on the Scripture, with Solutions out of Origen's Comments, put together by these two Learned Men. But Basil was yet for farther Travels, and therefore spent a considerable time in Egypt, Palestine, Cœlosyria, and Mesopotamia, among the Devout and Pious Asceticks and Hermites of those Countries, whose strict course of Life he greatly admir'd; and then he return'd back and settled at Cafarea the chief City of Cappadocia:

Julian the

Here he receiv'd a Letter from Julian now ad-Apostate's vanc'd to the Imperial Seat, who was himself a Letters to Learned Prince, and a great Patron of Learning in others. Having acquaintance with Bafil while A. D. 361. they were fellow-Students at Athens, he now invited him to Court, affuring him notwithstanding their difference in Religion he should find a hearty Entertainment and all Freedom of Discourse, and should have Liberty to return whenever he pleas'd. But the Good Man was fo concern'd about the Emperor's Apostacy from Christianity, that instead of accepting his Invitation, he it seems fpoke some things to his disadvantage: whereupon by a second Letter he let him know how much he resented his Impudence, and the ill Character he bad given of him, demanding from him a vast Sum of Money towards his Persian Expedition as ever he hop'd to enjoy his Favour.

Bafil's Smart Reply.

Bafil nothing difmay'd, prefently return'd him a smart Answer, telling him, that being seduc'd by Wicked and Malignant Damons he had exalted himself against God and his Church, and was fallen from that hopeful State that his first Essays had given of him while he was a Student at Athens. That as for the Sum demanded, he had taken wrong Measures in requiring it from a poor Scholar, whose House was a Stranger to the Arts of Cookery, a few ColVine pere nigh of CI cenfo unde when

Colore

parte KATE had it.

> Mif now City but had and ded

> > Ful

upo gre the pro car Ch

> upo bee lof his

> > me

hor

no of til Za

CC tv be e.

e,

K-

of

of

0

1-

n

1,

rof

k

0-

1-

a

g

e

3

e 1

Colwarts with Crusts of Bread, and a little dead Wine, being some of the most costly Provisions that pere serv'd at his Table. 'Tis probable St. Basil night write other Epistles to him in the Defence of Christianity; all which Julian thus magisterially renfur'd, ['Aveyvov, eyvov, zeregvov] I have read, understood, and condemn'd what you have written: whereunto the former return'd this Elegant Repartee; ['Aveyras, en eyras, et ja's eyras, un ar naregross Tou have read but not understood, for had you understood you would not have condemn'd

Before we leave Julian let us briefly observe the Julian's Mischief he did at Cafarea, where St. Bafil had Rigor at now his Residence. It was a great and populous Casarea. City, where liv'd but a small Number of Pagans but great Multitudes of Christians, who as they had formerly pull'd down the Temples of Jupiter and Apollo, fo they lately demolish'd a Temple dedicated to the Genius of the City; which put Julian in a great Rage, being then earnestly bent upon the advancement of Heathenism. He was greatly offended with the Gentiles, tho but few, that they had not ventur'd all to prevent it; and was provok'd against the Governour because he had not carried it with sufficient Severity against the Christians; who pleading in his own Defence. how barbarous it would have been to fall violently upon fo great a Multitude, Julian reply'd, it had been but a small matter if one Gentile had dispatch'd ten Galilæans. The Governor had like to have lost his Life for this prudent Moderation, but his Sentence was at length chang'd into Banishment.

The City he depriv'd of its Charter, and would Which he not suffer it any longer to be call'd by the Name deprives of of Cafar, a Name it had born ever fince the its Name time of Claudius; but it was afterwards call'd Ma- and Privi-He feiz'd on the Treasures of the Churches, leges. commanding that 300 Pounds of Gold, making between 10 and 11 thousand Pounds Sterling, should be immediately paid into the Exchequer.

His bloody vented by

The Clergy he caus'd to be entred upon the designs pre- Muster Rolls to serve as Soldiers under the Governor; the People he put under Tribute, and his Death. after all swore that unless the Temple were re-A. D. 362. built, he would not suffer a Galilean to wear a Head on his Shoulders. To be fure St. Bafil and Nazianzen especially had been severely handled at his return from his Persian Expedition. but that it pleas'd God by his merciful Providence to prevent it, Julian being therein quickly taken off by a violent Death in the 32d Year of his Age, when he had reign'd not full two Years; and 'tis faid St. Basil had a Vision of it the same Night he was flain.

Eusebius made Bi-Thop of Cxfarea.

A. D. 363.

St. Basil having been sometime Reader in the Church of Cafarea, was made a Deacon by Meletius Bishop of Antioch; in which Station he had been present at the Synod held at Constantinople in the end of the Year 359, where he affisted Basil Bishop of Ancyra, the Head of the Homoiousian Party against the Anomæan or Heterousian Sect: after which he return'd home to Cafarea, and chiefly convers'd with those that were inclin'd to a Monastick Life. It then happen'd that the See of Casarea became void, and after great Struggling and Diffension the Choice unanimously fell upon one Eusebius, a Gentleman of Note and Authority in the City, and of a very pious Life, but a Layman and yet unbaptiz'd. Him the People laid hold on, and tho he protested against it brought him to the Church, desiring the Bishops there present that he might forthwith be baptiz'd and ordain'd, which they comply'd with, feeing no other way to allay the Tumult; but when at Liberty, they began to disown what they had done, pleading it was Uncanonical.

Contentions concerning this Election.

Only Gregory Bishop of Nazianzum a little Town in that Province, and Father to Nazianzen, afterwards his Successor, maintain'd the Election. And that which rendred the Case worse was, that Julian now lay at Casarea, who was greatly perplex'd, not only that a Christian Arch-Bishop

was

W

N

n

no W

W

in

in

w

at

ar

0

C

R

1

P

1

ti

fo

C

0

C

i

F

n the

Go-

and

re-

wear

Bafil

rely

tion,

ence

ken

Age,

t he

the

Me-

nad

ple

afil

ian

af-

fly

10-

of

ng

on

ty

y-

id

ht

ce

rr

7,

tis

was chosen by such numerous Votes under his Nose, but because he was a Man whom he lik'd The Governor of the Province likewise had no kindness for Eusebius, and therefore Letters were fent to the feveral Bishops, commanding em with Menaces to come and make void the Election. Among the rest one came to old Gregory, who immediately return'd this short Answer: That in these Matters they were subject to a higher Prince, who would himself examine the Election which they had rightly made. Which Answer, tho at first not pleasing, yet afterward allay'd the Emperor's fury, and stop'd further Attempts against him.

After some time Eusebius the new chosen Bi- St. Basil's shop took an occasion of Offence against Basil; Retireand tho a good Man, herein exceeded the Rules A. D. 365. of Prudence and Religion: whereupon being exceptionable as to his Election, several of great Reputation fell in with the latter, fo that great Numbers both of the Magistrates and Common People separated from the Bishop. Things ripening so fast tow'rds an open breach, Basil being at a great loss how to carry it in this Juncture, thought it best for the Peace of the Church to retire for a time into the Wilderness, and lead a solitary Life, which greatly agreed with his Inclination, He first went to Neocasarea, the place of his Education, where he met with several Excellent Acquaintance, and finding it a place of convenient retirement, he continu'd there a good

But at last the Society increasing, he withdrew His Imployinto the adjacent Wilderness, and took up his ment and Residence in the Mountains, part thereof being Society in very pleasant in its natural Situation, and exceeding fit for a Contemplative Life. With this Sta-ness with tion he was mightily pleased, and wanted nothing. tion he was mightily pleas'd, and wanted nothing to compleat his Felicity but the Company of his dearest Friend Nazianzen, whom he often invited by Letters, and at length prevail'd on to come; their meeting to be fure was mutually 10y-

joyful and pleasant. These eminent Persons being there, drew great Multitudes after 'em, who soon grew up into Religious Societies, and spent their time in singing of Psalms, Prayers, Meditations, reading and expounding the Holy Scriptures, and in the constant Exercises of Piety and Virtue, as also in bodily Labours; which at once afforded both Maintenance and Recreation.

The Sabellians oppose him.

The People of Cafarea had greatly refented his Departure, and often wrote to desire his return; to whom he sent an Apologetical Epifle, exculing his Retirement, and desiring their forbearance for a time: and withal he cautions 'em therein to take heed of Impostors and false Teachers, and particularly maintains the Deity of the Son of God, but especially the Divinity of the Holy Ghost. But now the good Man found that even the Solitudes of the Wilderness could not secure his quiet; for Musonius Bishop of Neocesarea being lately dead, the People passionately desir'd Basil for his Successor; whereupon the Sabellian Faction in that City strongly oppos'd his Election, and to leffen his Reputation loaded him with Reproaches. They charg'd him with Innovations in Religion, in fetting up Monachism, and with Ambition in endeavouring to intrude himself into the Neocasarean See, and that he had forfaken the Doctrine of their Ancestors, and especially of St. Gregory the first Founder of their Church, whose Doctrine they pretended to be the same with their own.

He vindicates himfelf.

Tidings of this coming to him, he betook himfelf to his Defence, writing first to the Presbytery and then to the whole Clergy, telling 'em, that as to his forming Men into a Monastick Life, he was so far from owning it as his Fault, that he thought it his Glory, not knowing how Persons could be better imploy'd than by fasting and abstinence to crucify the Flesh with its Affections and Lusts: That as to his aiming at the Episcopal Throne, nothing could be more false and groundless, as appear'd

from

from

mb

ds I

tha

an onl

put

in i

Wa

C

VII

th

gr

tw

re

W

et

fe

tl

h

ti

1

a

s be-

em,

and

ers,

loly

iety

h at

ati-

ited

re-

em

ers,

oft.

oli-

et;

te-

afil

ion nd

Re-

ns

in-

en

of h,

ne

n-

y

at

30

ld

0

-

d

from his Carriage for several Years in avoiding it, when earnestly importun'd thereto. That lastly, as to his Dostrine it was Sound and Orthodox; and that whereas the Sabellians shelter'd themselves under an Expression of St. Gregory, he shows that Passage only dropt unadvisedly from him in the heat of Dispute against Ælian a Gentile, and that his Works in general yield abundant Consutation of Sabellianism.

The he continu'd still in the Wildernels, he Eusebius was not there always cloifter'd up in a lonesome reconcil'd Cell, but made frequent Excursions into the Pro- to him. vince, preaching both in Cities and Villages, fo that ferious Religion was greatly promoted by him throughout the whole Country. But now great Indeavours were us'd to heal the Breach between Eufebius Bishop of Casarea and Him, whose return the People impatiently defired; and there was great need of it, for the Arian Faction, being encourag'd by the Emperor Valens, carried all before'em, and made great advantage of his Ablence, because the Bishop tho a good Man was little vers'd in those Controversies. But especially his Friend Nazianzen having been necessitated to leave his Solitude to affift his aged Father, earnestly sollicited Eusebius for a Reconciliation, and that with fuch Freedom and Boldness as at first provok'd his Anger, for which the other apologiz'd with a becoming Submission, but yet abated nothing of his Importunity.

At length Eusebius was brought to a good tem-His return per, and shew'd himself forward to an amicable to Casa-Reconciliation, promising he would by his own rea. Letter intimate so much to St. Basil, and invite him to return. This good News Nazianzen immediately sent to his Friend, advising him to prevent the Bishop's kindness either by his Presence or his Letter, or rather by the latter first, and then the former, that he might rather seem to overcome than to be overcome; signifying that the State of the Church much required his speedy Presence. After this Nazianzen himself went to him, and

found

found it no difficult Matter to prevail on him to return, his Mind being already posses'd with the Condition of the Church, and the Necessity of his Coming, and that therefore all private Grudges should be laid aside.

His great Prudence.

Being arriv'd, he imploy'd himself in healing Breaches, and in opposing the Enemies with great Success; and to shew that he was perfectly reconcil'd to his Bishop, he carried it towards him with profound Observance, excusing and extenuating his late Unkindnesses towards him. He was in short the Staff of his Age, the Support of his Faith, the Guide of his Family, and the Agent of his Affairs abroad; fo that tho he was below the Chair, yet the Reins of Ecclesiastical Government were in his Hand, Eusebius governing the People, and Basil Eusebius, who was content to shine with that Lustre, which the other's wife and prudent Management reflected on him.

Care of the Poor.

He address'd himself freely and boldly to the greatest of Men, when it was needful either to compose Differences, or to promote the Cause of the Poor; for which latter an extraordinary Occasion fell out, by reason of a violent Hail of a vast bigness, that had fallen in the preceding Year, which besides other Mischiefs, destroy'd many Mens Lives; and after that there was a great Inundation and terrible Earthquakes, follow'd by a dreadful Famine, which especially rag'd in Cappadocia. In this distress'd time, Basil so earnestly and prevalently apply'd himself to the Rich, that he obtain'd Liberal Provision for the Poor and Necessitous, ministring at once both to their Souls and Bodies.

And Stedfastness in Religion.

About the fame time Proof was made of his Constancy to the Truth; for Valens the Emperor being puff'd up with his Successes against the Goths, resolv'd forcibly to carry on the Arian Cause; and in order to it, having made havock in several other Provinces, was now come to Cappadocia: Modestus the Præfect coming before him to Cafarea, endeavour'd by Promises and Threatnings

ning mov whi

out

fupp

the

See

Arn

Ho

to p

it v

fitio

WO zen car

zen

def

Let

em

oth

me

ani

Na

wa

tle

Wr

lov

W

Co

tal

fig

an

for

m

m

of

Va

fo

St

tu

n to

ty of

adges

aling

with

ealy

ards

dex-

He

port

the

was

ical

ern-

on-

er's

the

to

of Oc-

ng

y'd

vas

es,

afil he

he

to

115

e-

172

k

0-

n

1.

nings to bring over St. Bafil, but he remain'd unmoveable against all Attempts; notwithstanding which the Emperor for that time departed, without any further Proceedings against him.

Thus St. Basil was providentially preserved to Made By supply the Vacancy, which was now made by of Casarea the Death of Eusebius, who having govern'd that in Cappa-See above eight Years, expir'd in this Father's docia.

Arms, who piously affisted him in his dying A.D.369.

He well knew Endeavours would be us'd to place him in that Seat, and therefore to avoid it withdrew himself, under a pretence of Indispofition; but knowing what advantage the Arians would make of his Absence, he sent to Nazianzen, earnestly intreating him to come and take But Naziancare of this momentous Affair. zen was so far from hindring his Election as he had defir'd he would, that he promoted it by feveral Letters written to the Clergy and People, to affure em of his extraordinary fitness for it, above any other he could think of. And of the same Judgment was his antient Father the Bishop of Nazianzum, by whose Approbation, and in whose Name he wrote to the People of Cafarea. Yea fuch was the Defire of this old Bishop of St. Basil's Settlement in this Province, that he not only himself wrote several Letters to further it, but he also follow'd 'em with his own Presence, tho by his great Weakness and Infirmities he seem'd more like a Corps to be laid in the Grave, than a Man fit to take a Journy; but God so favour'd his good Deligns, that he return'd home much more vigorous and strong than before. Coming to Cafarea, he found as he expected the Arians making their utmost Efforts against Basil, the Opposition being manag'd mostly by the Governors and Great Men of the Court Party; but Truth and Honesty prevail'd, and so the Choice fell upon him, and he was folemnly confecrated by the Prelates to that high Station.

The hurry being over, Bafil receiv'd a congratulatory Letter from his Friend Nazianzen, exprefling Friends. mies.

Congratu- preffing hearty Joy for this his Advancement, el lated by his pecially at a time when the Church fo much needed his prudent Conduct. But no fooner was he pla but envied ced in the Episcopal Chair, than the Storm lately by his Ene-blown over return'd with greater Fierceness, by Valens's coming a second time to Casarea with his Attendants, to promote the Arian Cause, being vex'd to fee him chosen Bishop, notwithstanding all their Intrigues to prevent it.

1

t

7

t

V

C

b

a

t

g

S

1

V

tl

a

h

tł

ta

C

po

la

E

D

he

an

W

ba

hi

C

clo

OV

Ba

fel

ve

the

CO

His Courage and Boldness.

At their first Arrival he was sent for by Mo destus the Præfect, who exhorted him to comp with the Emperor's Religion. To whom he reply'd That's inconsistent with the Will and Command my Supreme Emperor, nor can I ever be brought in worship a Creature, who ammy self God's Creat ture, or to adore one that is a made God, who are my self commanded to become a Partaker of the Divine Nature. At this the Præfect was in a Paffi on, and threatned him with Punishments. Wha are those Punishments? replied the Bishop; Are the Confiscation of Goods, Banishment, Torments of Death? None of these can reach us; for he need not fear Confiscation who has nothing to lofe, unless a few old tatter'd Clothes, and a few Books which is all my Estate; as for Banishment I regard it not who am tied to no Place, seeing the whole Earthi the Lord's, whose Pilgrim and Sojourner I am. For Torments my Body can't bear 'em; and then as for Death I shall esteem it a Kindness and Benefit, seeing it will only send me the sooner to God, for whom I here live, and to go to whom I am desirous to die. In other things we are very submissive and humble, according to the Laws of our Religion; but when the Cause of God is at stake, we overlook all things else, and fix our Eyes only upon him. You may therefore threaten us, but let the Emperor know you can't conquer us. And as for the Advantage of the Emperor's Favour upon Compliance, offer these things to Children, who are wont to be caught with such Baits. I highly value the Emperor's Friend ship while I can enjoy it with the Favour of God, but without that I look on it as dangerous and dead ly.

nt, el

e pla-

lately is, by

th his

being

inding

y Mo-

comply

ply'd

ind of

ght in

Crea

pho am

Paffi

Wha

re the

nts of

need

which

it not.

arthi

enefit,

l, for

estrow

re and

; but

ok all

know antage these

with

God

dead

Mo

TON

For as for

Modestus being enrag'd, replied, Sure you are The Emmad, wishing him to consider better of things; peror's but the he thus left him in a feeming Anger, he Conviction. could not but have an inward Veneration for A.D.371. him, and told the Emperor, They were overcome by this one Bishop, whom no Threatnings could shake, nor Promises allure. Valens had that Generosity as to admire Virtue even in an Enemy; and tho he was asham'd to defert his Party, yet he strictly commanded all violent Proceedings against him to be stopt, and fought a fair Opportunity of infinuating himself into his good Opinion, which he attempted, by going into his Church when thronged with great Multitudes at Divine Worship. But beholding the Order and Decorum of the Service, the Seriousness and Gravity of the Bishop, and the Devotion of the People, the Fervency of their Prayers, and the Harmony of their finging Praises; he was struck with Horror, and his Senses began to fail him: yea when he came, as was cultomary, to make his Offering at the Communion-Table, he trembled, and had certainly fallen to the Ground, had not one of the Clergy that stood by caught hold on him and supported him. Upon which St. Bafil discours'd largely with him concerning the Faith, and the Emperor heard him with great Attention; which Discourse Nazianzen, that was present, professes he look'd on as spoken immediately from Heaven, and that he could not sufficiently admire the Wisdom thereof.

The Edg of the Emperor's Fury after this a- How St. bated, and he had a better Opinion of Bafil and Bafil was his Party than before; but the Arian Prelates at eminently Court discerning him to stagger, ply'd him so preserv'd close with their Addresses, that they never gave over till they had obtain'd hopes of this Bishop's Banishment. Yea, so sure had they made themselves of it, that the very time was come and every thing prepar'd, nothing being wanting but the Emperor's Hand to the Warrant, which he could not sign, tho he attempted it, the Pen seve-

ral

ral times breaking as he was doing it, at which his Hand shook, and an Amazement and Consternation feiz'd his Mind; whereupon catching up the Warrant, he tore it in pieces.

And own'd

of God.

Quickly after Galates the Emperor's Son was seiz'd with a malignant Fever, without hope of Life, which was an extraordinary Grief both to the Emperor and Empress, the latter having been also troubled with frightful Dreams, by which she faid the was convinc'd that his Sickness happen'd by reason of the Injury that was done to the Bishop. Upon which he concluded, that St. Basil should be fent for, not directly in his own Name, but in that of one of his Great Friends: the Bishop immediately coming, the Emperor faid to him, If your Faith be true, pray to God that my Son may recover. To whom Basil reply'd, Sir, if you will receive the Same Faith, and restore Peace to the Church, doubt not but he shall recover. Which Terms it feems the Emperor lik'd not, and therefore the Bishop only added, Then God's Will be done, and so went out: After which the Arian Bishops came and pray'd with him, but he immediately died. Modestus the Præfect being after this dangeroully fick, fent for Bafil, with Tears bewailing his Carriage towards him, and entreated his Prayers for his Recovery, which he accordingly obtain'd by his Addresses to Heaven, as the Præfect often publickly own'd. Thus God was pleas'd to maintain the Reputation and Quiet of this excellent Bishop, in the midst of his inveterate Enemies; so that he was suffer'd to keep his Station, when almost all the Catholick Bishops of the East belides him were banish'd.

His Diligence in observing,

Bafil having now got some respit from his Troubles, apply'd himself to take an exact account of the State of his Diocess, and reform'd those Irregularities that had crept in by the Remisses of his Predeceffors. Many had been receiv'd into the Ministry, without due Examination of their Fitness and Qualifications; Interest or Relation, Friendship or Neighbourhood, having been a suf-

ficient

fic

ha

in th

So

W

P

di

0

0

I

fe

P

th

ot

h

a

0 fi

1

t

hich

fter-

g up

Was

e of

to

peen

The

en'd

Bi-

Bafil

me,

hop

im,

may

will

the

ich

rebe

an

ne-

er

irs

ed

gne

as

of

e-

is

25

f

ficient Recommendation: and several had press'd hard for and obtain'd Orders, only to avoid bearing Arms in the Military Service; by which means the Church was fill'd with such Officers, as were a Scandal to the Sacred Function. And besides, it was commonly reported, that the Bishops of his Province were guilty of Simony in selling of Ordinations.

As to the first, in his Epistle written on this Andreoccasion, he commanded them who had the Charge forming his of these things under him, to revive the antient Church. Discipline, by which Persons to be admitted were severely try'd, and strict Enquiry made into their pait Life, and what had been their Education and Deportment from their Youth; and that none for the future should be advanc'd to the Priesthood any other way. In the mean time he requir'd 'em to fend him the Names of the Ministers in every Parish and what was the Course and Manner of their Life, ordering that they should be again examin'd, and if found fit continued, but if otherwise, that they should be expell'd from the Sacred Offices. As for that of Mercenary Ordinations, he fignifies, He could not easily believe the Report, but yet lays before 'em the hainousness of the Crime; and that it was in vain to plead they took no Mony before, but only after their Imposition of Hands, telling 'em, that this was but a Trick to deceive the World and cheat their Consciences, seeing they then received it upon that Consideration.

He extended his Care to remote Churches as His Care well as those in his own Province; and because of other the People of Antioch had been miserably harass'd by the Arian Party, when the Emperor was lately there, he therefore wrote a Letter to em, full of Consolation and Incouragement, signifying that their present Troubles should be born with Patience, as a Chastisement of their Sins, being design'd to prevent a greater Deluge of Wrath; that if they were continued, God would give em a proportionable Strength to bear em; that supposing their Sufferings should continue the whole time of

T 2 their

their Life, that would be very short, compar'd with their expected Eternal Happiness. He cautions 'em to take heed, lest any of their Trials cause 'em to decline from the Faith deriv'd from the Antients, and contain'd in the Nicene Creed, which he there sets down as the Standard of Orthodoxy. woul

Perso

Gran

ters,

the

the I

not t

fairs

grea

Na

of the

ed f

wri

beca

of i

ness

ing

Chu

lick

anc

to

con

cur

lat

fro

of

the

the

pol

bu

fru

be

0

ty

W

P

at

P

And to heal the Breaches therein.

But alas! the Church of Antioch was not only assaulted by the Hereticks, but the Catholick Party was broken into a lamentable Schism, and the People divided between Meletius their antient Bishop, and Paulinus, whom Lucifer Caralitanus had constituted there in Julian's Reign: the effects of which were a miserable Decay of Piety, the Increase of Herefy, and the Triumphs of the Churches Enemies. These Diffensions were a great Trouble to St. Bafil, who therefore endeavour'd to give a true State of the Case, and engage some Persons of Reputation, and particularly Athanasius, to interpose for the accommodating these difficult. Affairs. Athanasius hereupon fent Peter a Presbyter of his Church, who was very diligent and fuccessful in putting an End thereto.

The woful State of the Eastern Churches.

In pursuance of the same Design, a Letter was drawn up and fign'd by Meletius, Basil and 30 Prelates more, and directed to the Bishops of Italy and France; wherein they lay before 'em the calamitous State of the Eastern Churches, being harass'd by Violence and Persecution, their Publick Assemblies dispers'd, and People forc'd to pray in the Fields. They complain that Herely was profperous and Arianism rampant; that bad Men were advanc'd to the Government of the Church, who trampl'd upon all Laws, wrong'd the Poor, and devour'd the Portions of Widows and Orphans; that there was like People like Priest, the former being encourag'd in Wickedness by the Example of the latter. They tell'em, That it was with the Catholicks now as with Jerusalem when besieg'd, being not only press'd by the Enemies without, but destroy'd by their own Factions within. They therefore intreat by all that was dear to 'em, That they would

would compassionate their Case, and send some fit Persons to their Relief, who by their Number and Gravity might be successful in accommodating Matters, and might reduce 'em to a better Condition.

with

ions

aule

the

hich

only

ar-

the

ient

mus

ef-

ty,

the

e a

lea-

en-

cu.

da-

on

vas

nd

vas

30

of

em

be-

ıb-

ay

of-

24

ho

nd

5;

er

of

be

e-

e-

e-

ey ld

But alas! this and feveral other Addresses of Negletted. the like kind, procur'd nothing but good Words; by those of the Western Bishops sitting quiet at home, car'd the West. not to ingage themselves in such troublesom Atfairs, especially seeing it requir'd 'em to take so great a Journy. Whereupon Basil in a Letter to Nazianzen, grievoully complains of the Pride of the West, and how little good was to be expected from 'em; fignifying, that he was refolv'd to write to the Pope, and let him know how ill it became him to insult over and add to the Miseries of the Afflicted, and to count it a piece of Greatness to be Proud: and elsewhere he says, in a seeming great Passion, that he hated the Pride of that Church.

Such was the Zeal of this Father for the Pub- St. Bafil's lick Good, that notwithstanding his Weakness Laborious and want of Health, he contented not himself ness. to itay at home and write Letters, but readily comply'd with any occasion of travelling to secure and promote the Churches Peace. He had lately received by Count Terentius, a Commission from Gratian the Emperor, to visit the Churches of Armenia, and supply the Vacancies made therein by Death, Flight or Banishment under the late Persecution. Theodotus Bishop of Nicopolis was join'd with him in the same Commission; but this well-defign'd Undertaking was rendred truitless, by an unhappy Difference that fell out between the two Commissioners on the following Occasion.

Theodotus had conven'd a Synod at his own Ci- His unhapty, and among others invited St. Bafil thereto, py Diffe-who coming found Entlathing Bilhon of Schaffer, rence with who coming found Eustathius Bishop of Sebastea, Theodoa Man of an unconstant Temper and unsettled tus. Principles, who had been brought up under Arius at Alexandria, and profess'd himself one of his Prime Disciples. But he had often varied the

Confession of his Faith, so as might best sute his Interest, and thereby had obtain'd the See of Sebastea in the Lesser Armenia; but being settled therein, he presently drew up an Anathematism against the Consubstantial Faith.

aft

wh

fail

an

Pa

eit

en

wi

lor

Ar

M

W

th

he

V

to

ne

an

E

th

va

B

hi

di

ha

th

th

P

li

r

B

0

for K

a

i

Chang'd by, bim with corrupting the Faith, and why.

Bafil was glad to meet him there, and in a two days dispute with him and Poemenius his Presbyter who affifted him, he fo clearly prov'd the Catholick Doctrine, and answer'd all Objections against it, that both of 'em declar'd themselves fully satisfy'd. And as a Testimony of their perfect Agreement with him, they went to Church, and gave Thanks to God who had dispos'd 'em to be of one Mind, and also subscrib'd the Nicene Creed, with a particular explication of it prepar'd by St. Bafil, in as express Words as possible; whereupon they communicated together. The Noise of this coming to Theadotus, he too hastily catch'd up the Report, without considering the Circumstances, and thereupon exclaim'd against him for communicating with so heretical a Person; and not only forbore to invite him any longer to his Synod, but also refus'd to join with him in his Prayers. This Reproach was the more believ'd, because Eustathius afterwards deny'd that he had recanted any of his Opinions; and Letters were scatter'd by him and his Friends to that purpose, containing many disingenuous Re-Hections on St. Bafil. Theodorns relating this before Meletius Bishop of Antioch, Basil reply'd, he could hardly think the Man fo bad, as to demy with fuch Peremptoriness what was so lately done; and concluded to put it upon this Islue, namely, he would produce the Confession subseribed by him, which if he acknowledged, he would still maintain Communion with him, but if otherwise, he would totally renounce it. Which Motion Meletius approv'd, and Theodotus thereupon seem'd reconcil'd, but soon chang'd his Mind, and became very paffionate and unfeemly in his Treatment of him. Whereupon finding no good could be done, Bafil departed, and foon after

after wrote to Count Terentius, to inform him why he had no more fuccessfully manag'd the At-

fair committed to him.

his

Se-

tled

na-

two

ter

tho-

inft

fa-

-A-

and

o be

ene

ore-

offi-

her.

too

iden'd

ical

ynr

rith

ore.

y'd

ind

to

Re-

be-

'd,

de-

ely

ue,

ri-

he

out

ch

re-

is

ly

ng

on er

Eustathius still went on in expressing his Rage Eustathius and Malice against Basil, writing Letters into all and others Parts to reproach him, and refus'd to meet him either to give or receive Satisfaction, and withal endeavour'd to poison the People in all Places with his Arian Notions. All this the good Man long bore with invincible Patience, returning no Answer for three Years together, hoping in time Malice would be weary, and that his Innocency would clear him from all Aspersions; but finding the Reports still spread and receiv'd in all Places, he thought it high time to engage in his own Vindication, and thereupon wrote a long Epittle to Eustathius himself, wherein with great Mildness he wipes off the several Blemishes cast on him, and lays open the malicious Contrivances of his

And probably he had contented himself with He is charthis private Defence, had not his Adversaries ad-ged with vanc'd new Charges against him: for finding the favouring Business of Eustathius insignificant, they accus'd Apollinahim of being a Favourer of Apollinaris the Lao- ris. dicean, who was a Man of excellent Parts, but had lately vented some dangerous Opinions about the Person of our Saviour. A Book containing these Errors was charg'd upon Basil, and every Place began to ring of his deferting the Catholick Cause, and communicating with Men of Heretical Principles.

Hereupon he wrote an Epistle to the Western Vindicates Bishops, who had likewise heard this Complaint himself of him, and therein gives the following plain ac- from it. count of the matter: That all this Noise sprang from a Letter of Compliments, that had nothing of Religious Controversy in it, and which he had written above 20 Years before to Apollinaris, while both of 'em were Laymen; which Letter had been corrupted by ill Hands, and made to speak what he never intend-He further tells'em, That if any of 'em had

ever written to either Jews or Gentiles, they might thereupon as well be deem'd such, as that he should be accounted a Favourer of Apollinaris, merely because he had written to him, seeing all that knew him must needs know, that he abborr'd those Errors with which the other was charg'd.

of e

Goo

thre

Her

ture

WOI

Effe

ing Yet

thef

Frie

liv'c

the

pist

nafi

De

less

ple

lutt

ent

fels

any

cre

lat

for fil

ma

CO be

m

aş

T

OV

in

Sh

m

CE li

1

Charg'd with deny-

But notwithstanding his Endeavours to defend himself from these Reproaches, it was industriing the De- oully spread in several Places, that he was erroity of the neous in the Doctrine of the Trinity, and parti-Holy Ghost. cularly that he denied the Divinity of the Holy Ghost. His Friend Nazianzen sent him a particular Instance of this Report, telling him in his Epistle, that being lately at a Publick Feast, where Basil's Name was honourably mention'd, a certain Person of a Monastick Life reply'd, He look'd on all those Commendations but Flattery, because the he lately heard him speak excellently well of the Father and the Son, yet be express'd himself in obscure and ambiguous Terms concerning the Holy Ghost, and he added that he conceal'd a double meaning under his florid and Rhetorical Discourse. The first Rise of all this Clamour was no more than this, that Bafil did not always conclude his Prayers with ascribing Glory to the Holy Ghost, as to the Father and the Son, but sometimes he therein alcribes Glory to the Father and the Son, in or by the Holy Ghost.

He clears bunfelj.

This Report, rais'd on so slight an occasion, he at first neglected; but finding it continue and increale, he often preach'd on that Subject, afferting the Deity of the Divine Spirit, and express'd himself freely in all Places concerning it, and particularly to Nazianzen, adding this folemn and unusual Imprecation, That he might for ever be deserted by the Holy Spirit, if he did not adore him as Coeffential with the Father and the Son. And as he frequently vindicated himself from this Reproach in his Epiftles, fo he likewise wrote some diffinct Tracts upon the Argument, particularly that famous Discourse, intitled de Spiritu Sancto, wherein he largely and exactly handles the whole Controverly.

ight

ould

behim

pith

end

ftri-

rro-

rti-

oly

rti-

his

ere

ain

012

tho

the

ob-

Toly

271-

he

ian

ay-

as

re-

in

he

n-

rtď

nd

an

er

re

nd

e-

ne

V

0,

le

it

But having clear'd himself from this Aspersion, Charg'd of excluding one of the Divine Persons from the with Tri-Godhead, he was afterwards accus'd of afferting theism, and three Gods, because, in opposition to the Sabellian why. Herefy, he taught there were in the Divine Nature three distinct Hypostases or Persons, which word was us'd by many to express Substances or Essences: from this he clear'd himself, by explaining his meaning in his Discourses from the Pulpit. Yet still so industrious were his Enemies to report these Stories, and so over-credulous some of his Friends in receiving 'em, that the Monks that liv'd under his Discipline were very uneasy, whom therefore he endeavours to fet right by a large Epistle written to 'em, as also did the Great Athanasius, who rebuk'd 'em with Sharpness for their Demeanour towards him, and receiving groundless Reports against him. The Truth is, so perplex'd was the good Man's Mind with the Calumnies contriv'd by his Enemies, and too much entertain'd by his Friends, that he folemnly profels'd, He was ready to question, whether there was any Honesty or Fidelity to be found among Men.

Besides all these, another Accident fell out that His Diffecreated him much Trouble. Cappadocia had been rence with lately divided by Valens into two Parts, which Anthimus some thought he did in a particular Spite to Ba- Bishop of one of which Parts was call'd Cappadocia Pri- Tyana. ma, and the other Cappadocia Secunda. Casarea continu'd the Metropolis of the former, as it had been of the whole intire Province; but Tyana was made the Metropolis of the other Division, and a great part of the Country assign'd as a Province belonging to it. Hereupon Anthimus Bishop of Tyana, challeng'd a Metropolitical Jurisdiction over all the Churches in Cappadocia Secunda, pleading it was but fit that the Ecclefiaftical Power should be enlarg'd answerable to the Civil. Basil remonstrated against these Encroachments, but perceiv'd it to be in vain to contend much, being

likely to find little Favour at Court, and as lit-

tle Relief from the Decision of a Council, the Arians

10

the

gre Pra

nov

ert

tho

len

Div

my

rea

he

inti

fut

his

Gr

inn

Or

No

We

ang

ext

wh

can

the

Gra

Ep

Fri

Pen

ligh

rac

leni

He

Re

mat

NS

had

Wit

em

In

1

Arians then carrying all before 'em; and therefore he refolv'd to make the beft he could of a bad matter, and to repair the Breach, by erecting new Episcopal Seas within his own Province. By this Method he at once allay'd the Storm, and provided better for the Necessities of the Church; for the Bishopricks being made smaller, they were better watch'd over, and more care taken of Mens Souls.

He writes to Alexandria upon the Death fius.

Much about the same time he heard the afflicting News of the Death of the Great Athanasius, and the violent Perfecution that rag'd after it at of Athana- Alexandria, the Arians sparing no Age, Sex or Order; which excited him to fend 'em a Confolatory Letter, telling 'em, That their deplorable Condition had almost tempted him to question, whether our Lord had not utterly for saken his Church, and whether this was not the last Hour when the great Apostacy was to take place, and the Son of Perdition be reveal'd, who exalts himself above all that is call'd God, or is worship'd. He then adds many Encouragements to Patience, from the consideration of the Necessity of Sufferings, together with the profitable use which may be made of em: And then concludes with intimating, He would have come himself to'em, but that Weakness and Sickness retain'd him a Prisoner in his Bed, defiring their Prayers, that the few Days or Hours he had to live, might be usefully employ'd in the Service of Christ and his Church.

His Death.

After this he spent the Remainder of his Life A.D. 378. in preaching at home, and writing Letters to Foreign Parts, for the refolving of Difficulties, and the promotion of Piety, of which Letters there are a great Number among his Works. But at length his Body was so weakned with inward Distempers and outward Labours, that he found the time drawing near, when his tottering Carcase must fall to the Ground; which perceiving, he ordain'd feveral of his Followers, that a Succession of Ministers in his Church might not be wanting. But his Weakness at last forcing him to

iere-

bad

ting

By

and

ch;

vere

n of

lia.

fins,

it at

x or

fola-

able

phe-

rch,

the

of

Syoc

hen

the

oge-

He

nes.

de-

s he

Ser-

Life

to

ies,

iere

at

ard

und

Car-

ing,

Suc-

be

mic

to

of

to take his Bed, the News of it quickly ran thro the City, and brought Multitudes together with great Lamentations, who seem'd as if by their Prayers they would arrest his Soul, which was now ascending to Heaven. He for some time exerted his utmost Strength in pious Discourses to those that were about him; but his Spirits at length failing, he resign'd his last Breath with this Divine Expression, Lord, into thy Hands I commit my Spirit, having govern'd the Church of Casarra somewhat above eight Years. To what Years he attain'd before his Death is uncertain, some intimate not above 45; but this is sufficiently consulted, by his so often mentioning his old Age in his Epistles.

His Funeral Solemnities were futable to to the FunGreat a Person, being attended by vast and almost sail,
innumerable Crowds of People of all Ranks and
Orders, who by their Lamentations drown d the
Noise of the Psalms, which according to Custom
were sung at his Interment. And what greatly
augmented the Mourning was, that several in the
extraordinary Throngs were press to Death,
who yet were counted happy, in that they became the Companions of his Departure. At length
the Corps with much Difficulty was laid in the
Grave, being attended with a very affectionace
Epitaph or Funeral Song, composed by his Dear
Friend Nazianzen in remembrance of him.

This last mention'd Father, who had so able a Har charPen, and was so well acquainted with St. Ball, saller.

signifies his Despair of describing his just Character; yet we shall attempt after him to represent some of the chief Strokes and Lines thereof.

He was a Man of a quick and ready Wit, close Reasoning, a deep and solid Judgment, which mural Persections were highly improved by his acquired Learning; to advance in which he had great Opportunities, and made use of all with the utmost Diligence and Industry. He was comment in all the Liberal Arts, had rifled all the Treasures of the Gentiles, and divid into the

eneghent

greatest Profundities of Philosophy; in which respect Philostorgius tells us, and perhaps truly, That Athanasius was but a Child to him. But not fatisfy'd with this, he chiefly apply'd himself to the Study of the Holy Scriptures, and became perfect Master of the nicest Speculations of those times. He well knew the Subtilties of the feveral Sects, and how to countermine 'em, whence as he often encountred both Heathens and Hereticks. so he seldom fail'd of coming off a Conqueror.

His Stile

His Stile and way of Writing is almost inimiand farther table, being proper, perspicuous, significant, Description. smooth and easy, and yet persualive and powerful, and flowing from him with a natural and unaffected Grace and Sweetness. He was a Man acted by the true Genius of Religion, a fincere Lover of God, preferring his Glory and the Interest of Chrift, far before his own Ease and Safety; earneftly defirous of Peace, but yet a zealous Afferter of the Truth, and of that Faith which was once deliver'd to the Saints. He voluntarily chose a mean way of Living, his Wardrobe affording but one Coat and a Cloke; the cold Ground was usually his Bed, Bread and Salt his Bill of Fare, and the next Spring his Cellar at which he quenched his Thirst, spending most of his Estate, which was not inconfiderable, in charitable and pious Uses. The Greek Menaon further tells us, he was as to his Body tall and ftreight, lean and meager, of a brown Complexion but somewhat ruddy, his Vifage and his Beard long, having few Wrinkles in his Face, and those not ungraceful to him.

His Writings.

His genuine Writings that are yet extant, confift of Commentaries, Controversies, Sermons, Encomiasticks, Epistles, and Canonical Tracts. Under the first we consider his Expositions upon feveral Parts of Scripture. His Controversies were chiefly with the Arians, and particularly Euromius, against whom he wrote a Treatise, which St. Je om calls an incomparable Book: thither alfo we may refer his Discourse of the Holy Spi-

rit,

rit,

mil

Scr

wh

not

Ho

Dif

of

in a

to 1

afti

rag fell

of

DH

ty, Th

jest

rou

thi

rica

OW

the

I

a li

Na

Juc

efte

beft

ana

to 1

faic

ver

Wo

Moon

WK

thin

Con

gain

Boo

toa

tra

re-

hat

fa-

the

oer-

hose

eral

as

cks,

mi-

ant,

ful,

Fec-

Red

ver

of

ear-

Af-

was

ofe

ing

was

re,

enite,

ind

us,

and

hat

ing

ce-

on-

ns,

cts.

noo

ere

no-

ich

al-

pi-

it,

rit, it being partly Polemical. His Sermons or Homilies are sometimes upon certain large Portions of Scripture, as his Homily on the fix Days Work, which, Gregory Nyssen says, ought to give place to nothing but the Divine Writings, and also his 22 Homilies on the Pfalms. Besides which he has Discourses or Homilies on particular Subjects, as of Coverousness, of Envy, of Drunkenness, &c. in all which he excellently accommodates himself to the Capacity of his Hearers. In his Encomioffick Orations, he elegantly displays the Courage and Constancy of the Martyrs and Confesfors, with earnest Exhortations to an Imitation of them. But of all St. Bafil's Writings, and, as DuPin fays, perhaps of all Ecclefiastical Antiquity, his Letters are the most learned and curious. They are written with an inimitable Purity, Majefty and Eloquence; and as they are very numerous, so they contain a very great variety of things. We have in them not only the Historical Account of the chief Transactions of his own Life, but also a lively Representation of the most remarkable History of his time.

Ishall fay no more of his Books, only offer you Nazianzen a little Tast of the Encomium given of 'em by bis Enco-Nazianzen, who must be allow'd a very proper him. Judg in this Matter. He tells us they were to effeem'd by the Antients, that he was counted the vest Scholar, who most convers d with, understood and digested his Writings, which alone are Sufficient to lead one into all the Paths of Learning. As oft, laid he, as I read over his Hexaemeron, I converse with my Maker, view the Wisdom of his Works, and adore him more than I was wont to do upon merely observing the Frame of the Universe. When I peruse his Tracts against Hereticks, methinks I perceive the Flames of Sodom, and the Confusion of Babel's Builders breaking forth againft em. When I have been conversant in his Book of the Holy Spirit, I am enabled confidently to declare and maintain the Truth. When I penetrate into his Expositions, I am carried up above

the

the Letter, and find Light more and more daring into my Mind, till I am rais'd up to the highest pitch of Illumination. While I read his Commendations of the Martyrs, I contemn the Body, and am join'd with the Heavenly Choir, and infpir'd with a longing Desire of Martyrdom. If I fet my felf to consider his Moral and Practical Discourses, I am immediately incited to cleane my self from all Filthiness both of Flesh and Spirit, and to break forth into the Praise of the Divine Excellencies, being chang'd into a Godlike Temper.

Balifs Mother Emmoha.

For a Conclusion of St. Bafil's Life, and to render the Story of him more clear and compleat, we shall give the Reader a brief View of his nearest Relatives. His Father Basil being remov'd by Death while the Children were young his Mother Emmelia took care of their Education, and afterwards betook her felf to a Village near the Wilderness, whither her Son Basil was retired, that the might enjoy the more Comforts by his Visits, and the better supply him with Ne seffaries. She had still with her Macrina the eldest, and Peter the youngest of her ten Children, when the was debilitated with extreme Age and fallen into her last Sickness; these at tended her in her dying Hours. When having earnestly implor'd the Divine Majesty for her Children that were absent, she being in the midst between these two that were now with her, took 'em in her Hands, and refign'd 'em to God in the following manner. To thee, O God, dedicate the first Fruits and the Tenth of my Chil dren, both are most rightfully thine, and therefore let 'em be intirely consecrated to thy self. And fo having given Order concerning her Funeral she died a little before Basil's Advancement to the See of Cafarea, whose Loss he greatly bewail'd, as that of the chief Comfort of hi Life.

His Sifter Macrima Macrina was his eldest Sister, who receive her Name from her good Grandmother Macrina

Come

fon

Me

tra

tur

the

ver

He

lar

eve

to

bef

Yea

her

me

(

tol

Sha

Enc

to t

grea

lick

to 1

litu

ciet

Wit

peri

He

Yea

phin

mily

both

MA

crin

thre

N

gory,

light

perfi

Stud desir

Chri

ftrið

dart-

high

Com-

Body,

in-

. If

radi-

eanse

Spi-

e Di-

dlike

nd to

com-

w of

g re-

oung,

ation,

near reti-

nforts

Ne-

a the

Chil-

treme

le at

aving

or her

midf

took

God

od, 1

Chil

erefore

And

meral

emen

reatly

of hi

eceivo

acrina

Come

fometime Auditor of Gregory Thaumaturgus. The Mother of this Virgin took peculiar Care to train her up in the Knowledg of the Scriptures, and particularly of Solomon's Rules for the due Conduct of Life. She was very conversant in the Psalter, which she learn'd by Heart, and repeated on all Occasions, particularly Morning Evening, and at Meals; yea whenever she apply'd herself to Devotion, she was wont to sing a Psalm. This was her pious Practice before she was arriv'd to the Age of twelve Years, and her Piety increas'd proportionably to her Age, spending most of her Life in Retirement and Devotion.

Of the Brothers Bafil was the eldest, and next His 2dBroto him was Naucratius, a Youth of a comely ther Nau-Shape, strong Body, and no less eminent in cratius. Endowments of Mind. When he was come to the 22d Year of his Age, and had been often greatly applauded for his Eloquence in his publick Orations, he suddenly cast off all, went into the Defert, and fettled in a convenient Solitude near the River Iris, enjoying only the Society of some mortified Men, whom he supply'd with Provision by hunting, in which he was expert, and withal often attended on his Mother. He continued in this Retirement for about five Years, and then he and his Companion Chrystaphius, whom he lov'd above all others in the Family, went out a hunting together, and were both brought home dead, to the exceeding great Affliction of his aged Mother and his Sifter Macrina, who lov'd him above the rest of her Brethren.

Next to him, and third from St. Bufil, was Gre-St. Gregogory, who at first apply'd himself with great De-ry his 3d
light to the Study of Rhetorick, till Nazianzen Brother.

persuaded him to lay aside that for more Divine
Studies, and also rebuk'd him for seeming more
desirous of being estrem'd an Orator than a
Chustian; after which he devoted himself to a
strict Search into Theology, and the meaning of

the Holy Scriptures, and also diligently enquir into the Controversies of the Age, becoming very eminent therein.

Made Bp of Nyffa.

Banifi'd.

A.D. 370.

At length he was confecrated Bishop of Nysta a City in the Borders of Cappadocia, tho the en act time of his Advancement into this See can be positively determin'd. In this Station he was vigorous Champion of the Nicene Faith, and I vehement an Opposer of the Arians, that he wa for that Cause depos'd and banish'd by the Empe ror Valens. In this Condition he continu'd fere or eight years, being expos'd to very great Di ficulties and Sufferings, but often receiv'd Com fort from his Friends, particularly from the Le ters of Gregory Nazianzen. After Basil's Deat he was delegated among other Bishops to visit the Eastern Churches, miserably harass'd by the late Arian Persecutions; his Charge being born, himself tells us, by the pious Emperor, meaning suppose Theodosius.

Present at tinop'e. A.D. 381.

He was after this present at, and of eminer the Council Note in the Constantinopolitan Synod, whither he of Constan- brought his twelve Books written against Eunomi us, who had compos'd a pretended Answer after Basil's Death, to what he had written against hi Errors; but Nyssen took up the Controversy, vindication both of his Brother and of the Truth In this Council he had a chief hand in drawing of the Confession of Faith, which was therein con firm'd, and little differs from that of Nice, un less that it contains a more particular Explication of the Deity of the Holy Spirit.

His Fudgment concerning Pilgrimages. A. D. 386.

This Gregory Nyssen having been formerly Ferusalem, a Question was propos'd to him by one Whether it were a necessary part of Religion to make Pilgrimages to that City? a superstitious Fan cy which it feems then began to get into the Heads of some. He freely declar'd his Judg ment for the Negative; yea he affirm'd, Tha such Journies were not only unnecessary, but attend ed with great Inconveniences both to Soul and Body telling him, they had more reason to expect Christi

Presence in Cappadocia, where God was frequently and sincerely worship'd, than at Jerusalem, where Vice and Immorality abounded. He further adds. That the he himself had been there, it was not out of Curiosity but Necessity, to be serviceable to the Churches, being abundantly Satisfied of the Certainty of our Lord's Life and Death before he fato Bethlehem or Calvary; and that the only Advantage he bad reap'd, was to find that Piety flourish'd more at home. Concluding, That wherever we are, God will be present with us, if our Souls are fit Habitations for him; but if these are defil'd, we shall be as far from his Presence at Golgotha or the Mount of Olives, as at any other Place.

St. Gregory Nyssen liv'd to a great Age, being His Death. not only alive when St. Ferom made his Catalogue A. D. 395. of Ecclesiastical Writers in the Year 302, but present in a Synod at Constantinople two Years after. The Year after that Synod he made his Exit, his Memory being gelebrated in the Western Martyrologies on March the oth, and in the Greek on Jan. the 10th. He wrote many Books, most whereof still continue as Monuments of his Learning and Eloquence, a particular Account of which, the Learned Reader knows where to

find.

Ma

and as a a lo was not ven District the

late

ng I

ient

he

mi fter

his

in

oth.

up

con-

un-

ion

at

one,

n to

an

the

idg-

end-idy:

Pre

The last of the Brothers, and indeed the youn- His youngest of all the Children, was Peter, whose good ger Brothet Education was greatly owing to the Care and Tenderness of his Sister Macrina: for the so seafon'd him in his Youth with Principles of Piety. and fo fill'd up his Hours with Instructions in Divine things, that he had scarce any leisure to attend unprofitable Diversions. He had natural Abilities fit to be improv'd in any kind of Learning, but his Genius most peculiarly led him to Mechanical Arts, wherein of himself he attain'd a Perfection beyond most others by long Instruc-He indeed equal'd not his Brothers in Learning, but came not behind 'em in Virtue and Piety, for the Promotion of which he also betook himself to Solitudes, spending the great-

est part of his Life with his Mother and Sister in their Retirement.

MadeBp of Sebastea.

3000000

After St. Bafil was made Bishop of Cafarea, he ordain'd this his Brother a Presbyter, who after. wards was advanc'd to the Bishoprick of Sebaften, probably the City of that Name in Cappadocia. At what time he was made Bishop, how long he continu'd fo, and how he discharg'd this Work, we have no account; nor have we any of his Writings, except one short Epistle written to his Brother Nyssen, who at his Request had undertaken to answer Eunomius. To conclude, these brief Hints, which Antiquity has left us of St. Bafil's Brothers and Sifter, may fufficiently convince us of the Truth of what Nazianzen favs in his Funeral-Oration, That the his Parents were Illustrious for divers other things, yet their chief Glory was their Children; for indeed it is an Instance rarely to be parallel'd, for three Brothers to be all Bishops at the same time, and Persons of so great Note and Eminency.

The End of St. Basil's Life.

which, the Learned Warder to the Where in

The Life of the first of the second second of the Conference of th

of all the Colleges are read to the college could be comed to the college college college colleges and the college colleges are all the colleges colleges are colleges and colleges are colleges are colleges and colleges are colleges and colleges are colleges and colleges are colleges are colleges and colleges are colleges are colleges and colleges are colleges are colleges are colleges and colleges are col

esse of service a second to the part of the description

on of the day has been worth than to be review or the control of

La de supporte de la Propinsión de la constanta della constanta della constanta della constanta della constant

must be to the year of the angle of the entire

Difficulty of the first to be some or a state for the last of the

Learning, but dame soil begind 'son in Mittue

arty, its all the real of which he all

winds out solved and made at the structure

but his Grains grow penductor to the no to

the endough and the blagger bestime all.

-bitting and of sieldo the breezed nother The

ſc

I

gi

W

in

ca

lit

te

N

ler

mi

OU

fre

an

go

tio

on

The LIFE of

The Life of S. Grezony Nagistrzes

ludayin and Caganing raths of the

they bone a figerence to fur-

S. Gregory Nazianzen,

Bishop of Constantinople.

IS very fit that the Lives of Gregory Na- Nazianzen zianzen and of St. Basil should be join'd born at together in our Account, feeing they were Arianzum fo firmly united in their Affections, and in the about Intimacy of their Conversation, being indeed the A. D. 324; greatest Instance of Friendship that we meet with in Ecclefiastical History: Arianzum, a Village of small Note belonging to Nazianzum, was the Place of his Birth, which latter was a Town in that part of Cappadocia Secunda which was tall'd Tiberina, a mean barren Place that yielded little Pleasure in its Situation, and had probably been never mention'd in History, had not its Interest in this illustrious Person given a Reputation to it, as his Birth there gave him the Name of Nazianzen. He was born about the time of the great Nicene Council, as if brought forth by the Divine Providence, on purpole for the Defence of that Faith, which then began to be so violently affaulted by the Arians its profess'd Enemies, and which the Fathers of that Synod fo pioully and vigoroully maintain'd. He descended from Parents of eminent Esteem for their Quality, and no less for their Virtue and Goodness

His Father's Name also was Gregory, who was a His Father good Man, but so unhappy in his youthful Educa-Gregory and tion as to be train'd up in an odd Sect of Religi-Hypsistation, a kind of Mixture of some peculiar Rites tians

U 2

01

The

in

he

ter.

pa-

this of

unhefe Baince

his

Ari-

lory

ince

all

reat

What they

of Judaism and Paganism: with the Gentiles they bore a Reverence to Fire and Light, but rejected Idols; with the Jews they obferv'd the Sabbath, and abstain'd from some forts of Meat, but receiv'd not Circumcision. They profess'd to worship none but the Supreme Deity, whence they took to themselves the Name Hypsikarians, or Worshippers of the most High God. This having been the Religion of his Predeceffors, he was in his younger Years a zealous Maintainer of it: and when at last he came to desert it, he thereby loft the Love of his Friends; yea his own Mother thereupon frown'd on him, and depriv'd him of his Estate. All this he indur'd cheerfully, knowing that by lofing his earthly Mother, he obtain'd an Interest in the Heavenly Father; and by losing his transitory Wealth, he secur'd in Heaven a better and an induring Sub-Stance.

Nazianzen's Father converted and baptiz'd ahout A. D. 325.

About the time of our St. Gregory's Birth his Father became a Christian, to which the Entreaties and Persuasions of his Wife, Nazianzen's Mother, was not a little conducive. He was indeed greatly prepar'd for such a Change by the Excellency of his natural Disposition and the Goodness of his Manners, living futably to the Christian Rules, before he made any Profession of the Christian Faith. But that which providentially farther'd the pious Defign of his vertuous Yokefellow, was a Dream he had one Night, that he was finging those Words of the Pfalmist, I rejoic'd when they faid to me, Come let us go up to the House of the Lord. This Accident, together with the Application of these Words by his Religious Spouse, so convinc'd him of the Sweetness and Excellency of Christianity, that he broke throall Difficulties that withheld him from it. And that nothing might be wanting, it providentially fell out, that at this very time Leontius Bishop of Cafarea put in at Nazianzum in his way to Nice, being then going to the Council there. To this Prelate he apply'd himself, and being more fully instructed 111

in the Christian Doctrine, he was soon after baptiz'd, and folemnly receiv'd into the Church.

e

1.

d.

s,

e

is

d

)-

1-

is

1-

)d

-

S

ın

e

y

e-

10

eto

75

e-

S

11

0-

t,

ea

n

10

d

in

The Circumstances of his Baptism are said to And made have been very remarkable, and that as he came Biffop of up out of the Baptisterion, an extraordinary Nazian-Brightness was observ'd about him, but especially zum about by the Bishop of the place, to whom it appear'd with fuch refulgency as occasion'd him to cry out before the People, that this Person was anointed by the Divine Spirit to Succeed him in his Office. Nor was it long before it so fell out, for that Bishop dying, the Care of his Province was after fome time of Vacancy committed to this Gregory. He found the See but in a disorderly Condition, partly because his Predecessor the first Governor thereof had continued but a little time therein, and withal, because the he was a Man of an excellent Life, yet he wanted those Abilities, which the Necessitys of the Church requir'd. As the Confequence of all which the See was much overrun with Error and Vice, when our Nazianzen's Father entred upon it, who yet apply'd himself to his Work with fuch Diligence, that in a little time he wrought a great Reformation among 'em, at the same time reducing 'em to the Rules of Civility and Religion, and in that Station he continu'd about the space of 45 Years.

So illustrious a Person was Nazianzen's Father, His Mother and his Mother Nonna was no less eminent for her Nonna's Piety, she having improv'd the Virtues of her Reli-Piety. gious Ancestors to that height, that she became the Wonder of the Age for Goodness, as this her Son every where testifies concerning her. Having yet no Child, or at most but one Daughter, she was very defirous of a Son, and like Hannah promis'd if God pleas'd to give her one, that she would wholly dedicate him to the Services of Religion. God was pleas'd to hear her Prayers, and while she was with Child to represent to her, as 'tis said, what kind of Son he should be, and by what Name he should be call'd. And when at length she was made the joyful Mother of him, the was religiously punc-

U 3

tual

tual in the performance of her Vows concerning him.

th

th

fo

ti

fle

fo

cli

T

of

ur

pa

in

gr D

all

W

af

ve

na

W

in

of

fer

tia

M

gr

in

th

as

he

2

hi

R

lei

ce

th

al

St. Gregoty's Education and Learned Studies.

Our St. Gregory, the Son of these Religious Parents, prov'd a Child of excellent natural Endowments, which being advanc'd by their careful Education, foon caus'd him to excel his Equals in Learning, and generously to slight the little Sports and Divertisements of youthful Vanity, as obstructive to his Nobler Studies. He even then took pleasure in reading such Books as were compos'd for the Defence of Christianity, and in converling with wife and good Men. But to improve himself further by foreign Travels, went to Cafarea in Cappadocia, and there first became acquainted with Bafil; and then quitting that University, he travel'd to Cafarea in Palestine, of which Province the Great Eusebius was at that time Bishop. Here he enjoy'd the Instruction of some of the best Masters of the Age, but was chiefly under the Tutorage of Thespesius an Orator of great Note; and particularly applied himfelf to the Study of Rhetorick, and had for his fellow Pupil Euzoias, who was afterward made Bishop of that Place by the Arians. Having made what progress he could here, he went thence to Alexandria in Egypt, whose Schools were then in esteem next to those of Athens.

His great Danger by a Tempest.

Having proceeded thus far, he refolv'd to compleat his Studies in the renown'd University of the last mention'd City, in order to which he went aboard a Ship of Agina, an Island not far from Athens. But it being about the middle of November, and a tempestuous Season, when they were near Cyprus a terrible Storm arose, and fuch Darkness that they could discern neither Land, Water, nor Sky, and withal a dreadful Thunder and Lightning. And besides all this their Calamity was much increas'd by Hunger and Scarcity, their Provisions both of Food and Water being spent or spoil'd. In this Distress they met with some seasonable supply from a Phænician Ship near 'em, tho in the like danger with them-ENL

themselves. But the Tempest yet encreasing with great Rage, both the skill of the Master, and the strength of the Mariners prov'd useless, insomuch that every one concluded himself lost, and look'd for sudden Death the next moment. In the mean time our studious Passenger was thoughtfully reflecting on his past Life, and nothing griev'd him fo much as his being unbaptiz'd, and thereby excluded from the Privileges of the Christian Church. This caus'd him to break forth into great Passions of Sorrow, infomuch that the very Seamen, as if unmindful of their own Danger, became Com-

panions of his Mourning.

rn-

Pa-

W-

ful

in

tle

as

ien

m-

in

m-

he

be-

nat

ne,

at

of

ras

a-

n-

his

de

ng

nt

ols

n-

of

he

ot

le

en

e,

er

ul

115

er

d

G

h

n-

But having somewhat recover'd his Spirits, he An eminent apply'd himself to God by earnest Prayer, plead- Answer of ing the eminent Preservations he had formerly his Praygranted his Servants, and the particular care of ers. Divine Providence over himself in times past. He also pleaded his being solemnly devoted to God, which relignation of himself he now renew'd with affured promises of performing his Vows, if Heaven would please to deliver him. His importunate Supplications were heard, fuddenly there was a great Calm, the Ship fecurely proceeded in its right Course; and as the happy Consequence of this Appearance of God, all the Paffengers prefently declar'd their Resolutions to become Christians. And much Addition was made to the Memorableness of this Deliverance, in that his great Danger was at the same time represented in Vision to his pious Parents, who address'd themselves earnestly to God for his preservation, as he himself tells us, adding also that soon after he fell into a Dream, and therein triumph'd over a malignant Dæmon that had fedulously contriv'd his Ruin.

The Storm being thus over, they pass'd by He arrives Rhodes, and soon after came to Agina, and at at Athens length arriv'd at Athens, where he was gladly re- about ceiv'd, and his eminent Abilities soon rendred him A. D. 350. the Admiration, not only of the Scholars, but allo of the Masters in that famous City. Hither

U 4

Ball in a little time also came, nand here the Friendship begun before between these two, was compleated to that degree, that, as Nazianzen himself expresses it, they feem'd to have but one Soul uniting their two Bodies. They dwelt, eat. and studied together mutually exciting each other to a generous Emulation, not only in Learning but also in Virtue and Religion. They were observ'd by all for their Gravity, their Temperance, their Chastity, their Contempt of the World, the firmness of their Minds under the greatest Dangers, particularly in a dreadful Earthquake which extended thro all Greece, when the Spirits of most others fail'd em for fear. Here our Nazianzen fell into Acquaintance with Julian afterwards Emperor, and from many Instances of his strange and unbecoming Carriage he predicted his future Demeanor, often faying to some of his Friends, Behold what a Plague the Roman Empire nourisbes in its Bowels. He continued at Athens about 4 Years, tho Bahl went away fooner, having been greatly importun'd. and at length prevail'd with by the Students to stay there, and make a publick profession of Rhetorick; which Province he manag'd with great Honour both to himself and the Universimy slectar d their Resolutions to become Che.vt

Return'd home about A.D.354.

But at length being 30 Years of Age, his Love to his own Native Soil, his Esteem for his Aged Parents, and the thoughts how much of his own Life was run out, prevail'd on him to return home. Hereupon he privately took leave of his Friends, left Athens, and went by Land to Confantinople, where he met his Brother Cafarius newly come from Alexandria, who was fo famous for Learning, and especially the Study of Physick, that he was importuned by a Committee fent by the Emperor, to become their Physician, as that which would be esteem'd the Glory of that Imperial City. Such Solicitations to be fure could not but have much force on a young Gentleman's mind; but however, the Influence of his

Brother's

roth

ode

to t

xtrac

ong a

Qu

orm'

is R

er'd

le w

at w

landi

cqua

phick

rell-c

o tal

he V

Iffair

anta

n th

lged

mpr

ble

etiri

Re

one

T

ath

ho c

Eccle

res

Ditte

t be

ne te ion.

Expe

Confi

had pref

rene he rothers Perfuafions fo prevail'd on him, that he odeftly declin'd all, and return'd with him to their own Country, being both to be fure straordinary welcome to their Parents after fo

ong an absence.

10

n

10

t,

1

g

re

e-

10

10

h-

le.

re

4-

1-

1e

0 be

i.

nt 1,

to

e-

at 1-

ve .

d

n

'n is

1-

us

2-

of

ee

n,

of

re

1-

is

S

Quickly after their Arrival Nazianzen per- Was baporm'd his folemn Vow of devoting himfelf to tiz'd about is Redeemer by holy Baptism, and then consi- A. D.355. er'd in what kind of Life he should fix himself. le was strongly inclin'd to a State of Solitude. at withal zealoufly defirous of a compleat underanding in the Divine Writings, and to be better equainted with the Mysteries of Christianity. hich he thought might be best promoted by a rell-chosen Society. Thereupon he determin'd take a middle Course, of not wholly forsaking he World, nor too much involving himself in the ffairs of it, concluding he could enjoy the Adantages of Contemplation at home, as well as the Wilderness, and withal be useful to his ged Parents. He esteem'd it as an excellent mprovement of his Divine Philosophy, to be ble to advance the Ends of Virtue without etiring to a Monastery, and to live the Life of Religious Monk, without being shut up in a one om Cell.

To render him the more publickly useful, his Ordain'd ather prevail'd with him by earnest Solicitations, Presbyter no contrary to his own Inclination, to enter into by his Facclefiaftick Orders, and constituted him a ther. resbyter, to which he the more patiently fubpitted because of the Necessities of the Church, t being then much infested with Hereticks, as petells St. Basil in a Letter to him on that Occaion. Of their crafty Artifices he had mournful experience in the Deception of his own Father by em. For the Arians in the Convention at Imfantinople, in the latter End of the Year 359, ad with all possible Subtilty refin'd the Exressions of their Doctrine, pretending, in reveence to the Divine Oracles, they could not use he word Consubstantial, as being an unscriptural

term;

term; and therefore laying that word aside. they express'd the Article thus: That the Son was in all things like the Father, according to the Scripture. By this specious pretence they deluded several of the Eastern Bishops, and among the rest, Gregory of Nazianzum, who subscrib'd their Confession, and admitted them to Communion. Upon this many refus'd to communicate with him, and a great Breach was made in his Church. which had become wider, had not this his Son put a stop thereunto. He first made his Father fensible of his mistake, which he readily acknowledg'd, and thereupon the offended Party was foon brought to a Reconciliation, for confirming which our Nazianzen then made his first Oration concerning Peace.

Apollinaris the Elder turn'd the Scripture into Greek

Verle.

Julian being now advanc'd to the Imperial Seat, was heartily vex'd to see how his Heathenish Party was every where run down, and that particularly Bafil and Nazianzen vanquish'd 'em with their own Weapons, which therefore he refolv'd to wrest out of their hands, by establishing a Law which not only forbad Christians to teach A. D. 362. School, but also prohibited their being taught the Learning of the Gentiles. But herein the Device of this crafty Enemy was disappointed, for God hereupon stir'd up such as abundantly compensated the want of those Profane Authors by their excellent Writings. The most noted Writers of this kind, were the two Apollinares in Syria, the Father and the Son. The former, being an Ingenious Poet and Grammarian, compos'd the Jewish Antiquities to the time of King Saul, in Heroick Verse, in imitation of Homer, which he divided into 24 Books, and he nominated each after the Letters of the Greek Alphabet. He also represented the rest of the History of the Old Testament in other kind of Verse, in imitation of Euripides, Saphocles, and Pindar; and indeed he comprehended the whole System of the Liberal Sciences in divers forts of Poetry, taking his Argument from the Scriptures.

About

GO

Tlest

of

wr he

V

alfo

of

the

fup

fro

exc

into

Inc

He

Chr

Soul

ther

fuch

part

Offi

ate

drec

refu

that

Qui

Naz

him,

ende

Lean

piety

(hin'

conc

vine

tian

Paga

fide,

was

rip-

l fe-

rest,

Con-

ion.

nim,

rch,

Son

ther

OW-

was

ing

tion

eat,

ar-

icu-

vith lv'd ga

ach

the vice bod

ted

ex-of

the

an

the

in

he

ach

ilfo

blc

ion

eed

be-

his

out

About the same time the Younger Apollinaris, Apollina-Son of the former, reduc'd the Historys of the ris the Gospels, and St. Paul's Epistles, into the form of Younger, Dialogues, like those of Plato, and in his Style. and his This he did with such Accuracy, that he was Writings. esteem'd not to come behind the most celebrated of the Antients in their Composures. He also wrote a Book intitled, Concerning the Truth, which he dedicated to the Emperor, wherein he excellently maintain'd the Cause of Christianity. We have also still extant, an exact and noble metrical Version of the Pfalms, compos'd by the fame Hand. By these means the Christian Youth were sufficiently supply'd, notwithstanding their being withheld from the profane Learning of the Grecians. excellent Writer is indeed faid afterwards to fall into some Errors concerning the Mystery of the Incarnation, and to give Rile thereby to a Sect of Hereticks call'd Apollinarians, who affirm'd that Apollina-Christ had a human Body, but not a reasonable rians. Soul or Mind, his Divine Nature being instead thereof.

Julian did not only affault the Christians by Nazian-fuch crafty Methods, but also by open force: zen's In-particularly he sent a Party of Soldiers with an vestive as Officer to Nazianzum, demanding the Church gainst Julately built by the Elder Gregory to be furren- lian, about dred to him, which the good old Man courageously A.D. 363. refus'd; and the People were so affected therewith, that the Officer was forc'd quietly to return. Quickly after this Julian was slain, upon which Nazianzen publish'd his Invective Oration against him, wherein he smartly exposes his Vanity, in endeavouring to hinder the Christians from useful Learning, severely inveighs against his great Impiety, and discovers how the Vengeance of God bin'd forth in his miserable Death. And then he concludes with admiring the Wisdom of the Divine Providence, which hereby relieved the Chrisian Church, and confounded the Designs of the Pagans.

Th

from a

K COM

his A

Thu

ippoi

a pr id L

ome t

nifeste

he

Before

was

her (

Learn

me. e. (c

MOD

ard

on t

ntin

the

hither

olo T

valu

great . cause

t of

He retires to St. Bafil about A. D. 366.

Sometime after this Nazianzen retir'd i the Wilderness, having been earnestly invited his dear Friend Bafil to come thither to him: tho he was in Holy Orders, he look'd upon being brought thereinto as a kind of force put on him, and therefore took liberty to diffe with the Obligation laid on him thereby. In Retirement he arriv'd to a higher degree contemning the World, correcting the Exor tances of Nature, bridling his Affections, and duing his lower Appetites to the Conduct Reason. Here the Earth was his Bed, the m ordinary Diet his Fare, and the coarlest G ments his Clothing. He spent his Days Watching, Weeping, Fasting, and Labour, a great part of his Nights in Hymns and Med tions, not suffering the Allurements of Please to have any entertainment in his Mind. here also improv'd his Knowledg in the Holy Sci tures, with which the more he convers'd theh ter he lik'd 'em; and in a little time despis'd the profane Authors which had been formerly his D light.

HuReturn, and Apolo-By for his Retirement.

But here he must not remain long; his Fatherery P growing Weakness, and great Age, together w the Arians vigorous opposition to the Church with loudly calling for his prefence at home. hould i Father had often follicited his Return to fift him in these Difficulties, and had us'd Rifbops Friends Intercession, as well as his own Applie vail'd on him. After his Return he published if vail'd on him. After his Return he published large Apology for his Absence, therein shewing children that he retir'd not through fear of Danger, with Checause he slighted an Ecclesiastical Function, with Checause he slighted an Ecclesiastical Function, with the Checause that the control of the Checause that the control of the Checause that the control of the c was offended that no higher Preferment was offer him, but that it proceeded from his Affection in Pollation Solitary Life, as likewise from a Sense of the Impartit Solitary Life, as likewise from a Scale of his unfitting as B. tance of the Ministerial Work, and of his unfitting again for the Disobarge of it. He further declare as a solice of the Disobarge of the further declare as a solice of the Disobarge of the further declare as a solice of the Disobarge of the further declared to the further decla that he was induc'd to return in compliance the desires of the Church at Nazianzum,

from a Reverence of his Father's Commands, which e could no longer withfrand in refusing to come to d in ted his Affistance.

n:6

on

put s

In t

ree

XOL

nd fil

ud

e ma

ays

ır,

Medi

leaf

d.

Scr

theb

his D

athe

er w

us'd

Apply

lly P

ger,

s offer

ion to

unfitm

ce m n,

Thus he became Coadjutant to his Father, Cafarius a preaching the Truth convincing Oppofers, made Julipreaching the Truth, convincing Oppolers, made Julind helping him in all parts of his Office; tho one that had importand his Presence now ma- and Treaifested an Indifferency towards his Ministry jurer. he complains in a Discourse on that Occasion. Before he had been long thus engag'd, the Famiwas greatly afflicted by the Lofs of his Broher Cafarius, who was a Gentleman for Parts, learning and Virtue, excelling most of his ime. Ashe was eminent in other parts of Learng to he was most peculiarly eminent in the howledg of Medicine, and was therefore, as we and before, invited by the Emperor's Order, and non most honourable Terms, to continue at Conminople, which he then refus'd. But at length, the great Trouble of his Friends, he return'd hither, and was chief Physician, and afterwards d the to Treasurer to Julian the Emperor, who had value for any Man of Learning, and bore a very peculiar kindness towards him. tat Grief to his Parents, and the greater, besufe some were not wanting to reproach em Church it, that he the Son of a Christian Bishop, fould dwell in the Family of an Apostate Emperor, to I har openly defy'd Christianity; alledging, that shops would not be likely to prevent others from ing corrupted, or keep themselves from Infectiif they could not first prevail on their own lishd Children W hewin

These Considerations Nazianzen had laid be- By Nazian-The Cafarius in a Letter, intreating him to quit zen's peroffe Offices, and retire both to preserve himself from suasion he Matton, and to relieve the minds of his Aged Pa- quits all. touts being unable longer to support themselves under Imp Burden. He put him in mind, that if his aguments prevail a not, he must either be unequaleclass a fociated with the Impious, while he himself

ble

the .

gree

ing

to I

pose

nu'c

aga

mai

Re

rofe

eve

div

Ty

apo An

ver

wh

bill

Bil

one

ma

Fri

the

it v

tire

tha

all

ver

gre

and

lig

Ac

he

ble

for

Di

hin

kn

gen

477

1

remain'd a sincere Christian, or else, which would be infinitely worse, be vanquish'd by their Temptations, and become like 'em. This Counsel obtain'd in desir'd Effect, and Casarius resolv'd to part with all, rather than make shipporack of a good Conscie Julian had endeavour'd both by Threats and Allurements to bring him over to Paganism. as likewise to convince him by dint of Argument; but Cafarius was Conqueror in all, and politive ly told him he was a Christian, and determin'd to continue so. And thereupon he took the opportunity of the Emperor's going into Persia, and return'd home to the great Satisfaction of his Relations.

His Death about

But about two Years after he went again to Court, when Valens, who was not yet tainted with A. D. 368. the Arian Herefy, govern'd the Eastern part of the Empire, who advanc'd him to his former Dignities, and delign'd his advancement to greater. He was in Bithynia in the discharge of his Office, when that dreadful Earthquake happen'd which made great Desolations in several places, and particularly ruin'd the famous City of Nice; nor was Cafarius himself preserv'd without a very peculiar Providence. This Nazianzen foon improved, to excite him to greater feriousness in Religion, and withal fignified his hearty wishes for the enjoyment of his Company, and that they might together praise God for so eminent a Deliverance. Casarius apprehended his meaning, and in compliance with his Desires return'd home, but soon after fell sick and died, to their unspeakable Sorrow.

Nazianratter of him.

Nazianzen made a Funeral-Oration at his Inzen's Cha- terment, commending him for his Ingenuous Temper, his Sobriety and circumspect Life, for his Care in preserving himself from Pollution in the midst of Temptations, and keeping himself clear from the Vices with which Courtiers are usually infected. He also declares his stedfastness in Religion, and his incomparable Charity to the Indigent, whom he had made the fole Heirs of his plentiful Estate, comprising all in these few remarkan.

would

ations

'd its

t With Consci

reats

milm,

ment;

litive-

min'd

le op-

and

of his

n to

With

rt of

Dig-

ater.

ffce,

hich

par-

. Was

uliar

, to

and

ment

raile

ap.

with

fick

In-

em-

his

the

lear

ally

Re

ndi-

len-

ka-

ble

ble Words, My Will is that all I have be given to the Poor. Yet no fooner was he dead, but fome greedy Officers laid hold of his Estate, pretending a Right to it, which caus'd much Trouble to Nazianzen, who was trusted with the Difpose of it, and created a Contest which contihu'd long, and occasion'd him to write once and again to Sophronius the Governor about it.

Nazianzen's Brother being thus dead, he re- Bafil offers main'd with his Parents, expressing all dutiful him the Respects to em, till at length a new Trouble a- Bishoprick rose, which he often laments as the greatest that of Sasima, ever befel him. The Emperor Valens had lately and his Dif-divided Cappadocia into two Provinces, making gust there-Tyang the Metropolis of that which was how Tyana the Metropolis of that which was hereapon call'd the Second Cappadocia; by which means Anthimus Bishop of that Place claim'd the Government of the Churches within that Province, which had been formerly subject to Bafil as Archbilhop of Cafarea. Bafil hereupon erected new Bilhopricks, and among the rest he made Sasima one, a Town fituate on the Borders of that new made Province; and that he might have a trufty Friend in it, he desir'd our St. Gregory to accept thereof as his Charge. But Nazianzen rejected it with Contempt, as contrary to his belov'd Retirement, and also resented it as a great Affront that he should offer him so mean a Place, and in all respects so inconvenient for him. Basil being vex'd at fuch a Refusal, treated him with an overgreat Sharpness, charging him with Clownishness, and not understanding his Interest, or how to oblige his Friends. The other reply'd with no less Acrimony, telling him, He could not imagine how he had deferv'd such usage, that it was unreasonable for a Man to be affronted, and then blam'd for complaining of it; that abating his Episcopal Dignity, he knew not wherein he was inferior to him, as he himself had been ready enough to acknowledg at other times. He told him, that People generally cried out against him for this Attempt, and that their most gentle Reslections were, that it agreed

agreed not with the Rules of true Friendship, as being an Instance of Difrespect towards him, who had been serviceable to him upon so many Occasions, He added, that he had been made use of by him only as a Scaffold, which when the Building is to rected, Men take down and throw aside as no further useful; and therefore beg'd him no longer to hinder his Repose, concluding that he had no mind to a Bishoprick, the others were eager in the Pursuit of that Dignity. Into fuch Heats and unbecoming Reflections, these two so intimate Friends brake forth on this Occasion.

Notwithstanding all this Basil would not relin

Thro his Father's Interest Sasima.

quish his Attempt, but apply'd himself to Nazimade Bp of anzen's Father, by whose Influence and Paternal Commands he was at length prevail'd with to A. D. 371. confent, and fo submitted himself to be ordain'd Bishop of that Province. At the same time he made an Apologetick Oration, and therein espe cially directed his Discourse to his Father and St. Basil, signifying the Reasons why he was so averse from accepting that Charge, and also telling 'em, that since he was now in it, he expected their Guidance and Direction in performing the Duties thereof. But he could not forbear still reflecting on the Unkindness of his Friend Basil, in putting fuch Difficulties upon him, tho he now did it with much more Modesty and Gentleness than before. The next Day being a Festival for commemorating the Martyrs, came Gregory Nyssen, Basil's Brother, whom Nazianzen entertain'd with an Oration, therein pressing to an Imitation of the Piety, Purity, Zeal and Constancy of these that had by Martyrdom born a Testimony for Religion. And further lhew'd, That we in Conformity to'em Should offer up our selves as a Living and Reasons ble Sacrifice to God; and that this was the only way to honour the Martyrs, and be accepted with Christ, and not by meeting to eat and drink, and to indulge our Appetites, which is more sutable to an Heathen Festival than a Christian Solemnity. Anthimus of Tyana soon endeavour'd to bring Nazianzen over

1

a

I

ti

A

So

Si

play

h

C

CI

fi

tk.

W

to his Party, and to own him for his Metropolitan, but he continu'd stedfast to the Interest of Bafil; whereupon Sasima was seiz'd, and so to his great Satisfaction he was hindred from entring upon the Government of it, nor indeed was there any thing to invite him thereto, it being a very

mean, dirty and unwholesome Place.

n.

as be-

oo bad

afions.

25 €-

urther

ninder

l to a

uit of

ming brake

relin

Vazi

erna

th to

ain'd

e he

espe

ad St.

verle

'em,

· Gui-

Duties

ding

tting

id it

than com-

y Jen,

With

f the

that

igion.

o'em

fons-

y way

brift,

dulge

athen

us of

over

to

Hereupon Nazianzen retir'd to a Solitary Hof- Becomes pital, and there past his time in the Exercises of his Fathers Devotion and a mortify'd Life, but was foon Affitant at difturb'd in his Retirement by his Father's Com- Nazianmands and Intreaties, to take on him the charge of Nazianzum: his own great Age and Infirmities having disabled him from bearing the Burden thereof himself. He knew his Son's Averseness to it, and therefore apply'd himself with all endearing Infinuations. Son, faid he, your Aged Father is become a Petitioner to you his Youthful Son. I ask not Riches or Honours from you, but only that, like Aaron and Samuel, you would minister before the Lord. Reject not his desires who was the Instrument of your Being; and, tho the Request were not so reasonable as it is remember that it is your Father that makes it. Comply with me in this, or else I protest some other shall close my Eyes and take care of my Funeral; this I will inflict as a Punishment upon you. Assist me the little sime I have to live, and then I shall leave you to follow the Counsels of your own Mind. To this melting Address Nazianzen reply'd: Sir, how grievous Soever your Commands are, yet for your Sake I Submit; but upon this Condition, that when it shall please God to remove you to Heaven, I may be wholly free from any further Care of this Province: Upon these terms they agreed, and so he became his Father's Substitute, and thereupon made an Oration to the People, fignifying with what Difficulty he was brought thereto, and that his Compliance was merely in Reverence to his Father, and from a defire of promoting the publick Good, and therefore desir'd the utmost Assistance which they were capable to render him therein. He forther rold

told 'em, that when he could be no longer affiftant to his Father in his Office, none should compel him to continue in it, contrary to his Inclination; seeing all that undertake the Episcopal Work should do it with a Freedom of mind, and not have any force put ubon 'em therein.

Pacifies theoffended Governor.

Twas foon after his coming into this Station, as is probable, that we find him employ'd in appeafing the Governor, who was offended with the People of Nazianzum, for Tumults lately made, either upon the Account of their burdenfom Taxes, or upon some other Occasion. thought by some of the Antients that this Governor, who now threatn'd 'em with Severity, was one Julian, formerly Nazianzen's Schoolfellow To appeale him and intimate Acquaintance. Nazianzen gets up into the Pulpit, and makes an Oration, first applying himself to the People, to encourage 'em against Despondency under their apprehended Danger; and also to caution'em against Insolency, minding'em of the Obedience that is due to Magistrates, according to the Rules of Christia-Then he address'd himself to the Governor, admonishing him of his Religious Education, his Baptism and Profession of Christianity, exciting him by several powerful Arguments to exercise his Authority with Mercy and Gentleness, and to improve the same for Christ from whom he had receiv'd it.

7 be Death and Charaller of his Sifter Gorgonia.

Shortly after he was the mournful Orator that preach'd at the Funeral of his Sister Gorgonia, who had been Wife to Vitalian a Gentleman of thole Parts, by whom the had feveral Children. In his Oration he gives this Character of her, That she was a Woman of great Virtue, Piety and Charity, her Doors being open to all that were in Want and Necessity, and of singular Prudence in her Relative Capacities. That she was of a grave and even Demeanour, between Merriment and Moroseness, a great Enemy to all artificial Beautifyings, very modest in her Dress, and temperate in her Diet, and frequently spent whole Nights in reading the Scrip-

tures,

a

h

a

F

Ir

W

te

en

ca

P hi

W

W

Sc

W

an

in

to

to

ing o it

put

on,

ap-

ely

Tis

er-

was

OW

nim

an

ole,

seir

inst due

tia-

or,

his bim

Au-

im-

hat

vho

ose

his

She

ity,

and

 $D \epsilon \cdot$

, 4

mo-

and riv-

res,

tures, and Divine Meditations, in praising God or praying to him, thro her Frequency in which her Knees were grown hard like those of Camels. She would not thro Bashfulness, as he further tells us, suffer any Physician to come near her in her greatest Sickness, and being once seiz'd with a malignant Fever which was deem'd mortal, she ventur'd on the following strange Method of Cure. Finding some Intervals between her Fits, she got up in a stormy Night, and went to the Church, and kneed ling at the Communion-Table, earnestly requested her Recovery, resolving she would not go thence till she was restor'd to her Health; which she at length obtain'd. But still she retain'd her Desires of des parting, and of being with Christ, the particular Day of which was represented to her in a Vision, as he further relates. In her last Sickness, she call'd her Husband, Children and Friends about her, and after surable Discourses with 'em, she was heard with a very low Voice to repeat those Words of the Pfalmist, I will lay me down in Peace and Rest, and so expir'd.

Not long after her Death follow'd that of her His Fathers Father, when he had been Bishop of Nazianzum Death, 45, and was arriv'd to the Age of 190 Years, and Cha-Thro his great Age he was attended with many ratter. Infirmities and almost continual Pains, except A.D. 3726 when engag'd in his Publick Ministrations; at which time either the Fervency of his Devotions extinguish'd the Sense of his Dolours, or esse God mercifully mitigated the same at those Intervals, so that he had then perfect Ease, eminent Virtues were well known before he became a Christian, as he was afterwards a serious Professor and a most excellent Bishop, making up his want of those Advantages of Education, which some had, by his unwearied Industry, thro which he attain'd to a great Understanding in the Scriptures and the Doctrines of Religion, was a zealous Defender of the Catholick Faith. and recover'd his See from great Corruptions, both in Principles and Practice, with which he found

it overspread. He observ'd a due Medium both in his Food and Raiment, between Sordidness and Curiosity. He was courteous and affable in his Converses, and tho naturally passionate he never gave way to it, unless where Zeal for Religion requir'd the Exercise of a just Anger. He was eminently charitable to the Poor, and in a word, a true Nathaniel in whom there was no Guile. This is a Breviate of the Character that Nazianzen his Son gives of him in his Funeral Oration, at the Conclusion of which he address'd himself to his Mother Nonna, to comfort her under so great a Loss, signifying, We ought not to envy the Happiness of our Godly Friends for our own Conveniency; and supported her with the Consideration, That she must quickly follow him to the same Felicity.

His Mother Nonna's Death and Character.

These Consolations were very seasonable, for she being much about the same Age with her Husband, and being now depriv'd of him who was the chief Prop of her Life, she died as it is very probable about the fame time, whom Nazianzen describes in the following manner. She was a Woman of extraordinary Piety, which she received as it were by Inheritance from her Ancestors, and imparted the same to her Husband and Children, being a faithful Wife and an excellent Mo-She slighted the Bravery which other Women admir'd, accounting the Divine Image the truest Beauty, and Virtue the greatest Nobility. She reverenc'd the Ministers of Christianity as the Ambassadors of Heaven, and spent her time in Fastings, Watchings, Prayers, and singing of Psalms Day and Night. She shun'd conversing with her nearest Relations, if Heathens; nor would she eat or have any Familiarity with such as defil'd themselves by Pagan Worship. She was of an even Temper under all Troubles, and prais'd God under all Calamities, tho at the same time none was more compassionate to others in their Distress.

Sorrows thus following one another, fufficiently wean'd Nazianzen from home; and now looking

b

15

ta

ge

21

re

n

ly

be

hi

in

ca

fu

qu

W

gr

A

DO

m

m

be

on himself fully releas'd from his Charge, he re- He was foly'd to retire, having first endeavour'd, tho in Prefent in vain, to procure one fit to succeed his Father at the Council Nazianzum, Yet he continu'd not long in his at Antioch. Solitude, but return'd therefrom about the time A.D.378. of St. Basil's Death, whom to his great Trouble he could not attend in his last Hours, being himdred by his own Sickness: yet he shew'd a due respect to his Friend's Memory, by an eloquent Encomiaftick in Commendation of him. About this time his Presence was desir'd in a Synod held at Antioch, to heal the Divisions that had been long in the Eastern Churches caus'd by the Arian Party. He was here pitch'd upon, in confideration of his great Learning and Abilities, to go to Constantinople, the chief Refuge of those Hereticks, and there affift the Orthodox in de-

tending the Catholick Faith.

h

d

115

er on

as

d,

le.

i-

n,

lf

0

he

n-

ti-

ne

or

ıſ.

as

is

1-

as

ei-

rs

il-

10-

0-

he

ty.

he

in

ms

rer

at

m-

m-

all

re

ly

ng on

When he arriv'd at the Imperial City, he took Comes to up his Residence with a Relation of his own, who Constantiis probably suppos'd to be Nicobulus, who had nople, and taken to Wife Alypiana, one of his Sifter Gor- his Success gonia's Daughters. He found the Arians thro there. Valens's Favour here posses'd of all the Churches, and carrying things so high, that hardly any dared openly to confess the Truth. At the beginning he preach'd in his Lodgings, and had quickly a numerous Auditory; and the same House being thereupon freely given by the Bounty of his Kinsman, was soon erected and consecrated into a Church, which Nazianzen call'd the Church of Anastasia, or of the Resurrection, because the Catholick Faith had there a kind of Refurrection from the Dead. Here he preach'd frequently and courageoully with good Success, and with much Satisfaction to his People, but was greatly envy'd herein by their Enemies. The Arians who deny'd Christ's Divinity, and the Apollinarians who plac'd it in the room of the Human Mind, hereupon traduc'd him as an infamous Heretick and Maintainer of three Gods, because he afferted there were three Hypostases or

Jubsifting Persons in the Divine Nature, which the Ignorant took for three distinct Essences. Thereupon they instigated the Multitude to Violence, who ston'd him with Stones, and drag'd him before the Magistrate; but he comforted himself with the Goodness of his Cause, and in Considence he had God on his Side, and the Holy Angels to protest him: and at length the Charge being found groundless, he was quietly dismiss'd.

A short atcount of S. Jerom, who bere became his Auditor.

His violent Conflicts increas'd his Auditors, and brought him Admirers from remote Countries, the most noted of whom was St. Jerom, who having left the West, had for some Years refided in the Deferts of Swia, and being ordain'd Presbyter by Paulinus of Antioch, he came to Constantinople, and was for some time under the Discipline of Gregory Nazianzen, and often speaks of it as his Glory, that he had been one of his Scholars. This St. Ferom was born at Stridon, a City in the Confines of Dalmatia; he studied at Rome under Donatus the Grammarian, and was there baptiz'd. He spent much time at Jerusalem in learning the Hebrew Tongue, in order to the better understanding of the Scriptures, and after this became St. Gregory's Auditor. He afterwards wrote a Book against Helvidius, who was Patriarch of the Antidica-Marionites, whose Errors confilted in afferting, That after our Saviour's Birth, the Bleffed Virgin had Children by Joseph, who are call'd in Scripture our Lord's Brethren. Ferom was the first that wrote against Pelagins, whom he oppoles in his Dialogues against him. He had also a Dispute with St. Augustine, which was foon ended by an amicable Agreement be-He died in the Year 420, about the tween em. 80th Year of his Age. Erasmus says, he was without Controversy the most learned of all Christians, and that for Eloquence he excelled Cicero himfeif.

A.D.386. Infinent.
Nazianzen The Catholicks were now grown confiderably made Bp numerous at Conftantinople, and therefore desir'd fConstant Nazianzen for their Bishop, with whom concur'd thople.

le

e-

e,

e-

elf

ce

to

nd

rs,

m-

m,

re-

ď

to

he

en

of

n,

at

as

m

be

if-

r-

as

r-

r's

h,

en.

us,

n. ch

e-

he

as

if-

ro

ď

d

he

the Generality of the Orthodox Bishops of the East, and especially his old Friend Meletius of Antioch struggled hard to settle him in that See. He was thereupon constituted in that Province, and Peter, Athanasius's Successor at Alexandria, fignify'd by Letters his Approbation of the Choice, and congratulated his Advancement to that Station. But Nazianzen soon grew weary of his Place, by reason of the great Troubles he met with, which were begun by one Maximus an Egyptian of Alexandria, who was a Cynick Philosopher that profess'd Christianity, and pretended to be of a Noble Family, and also to have been a great Sufferer for the Truth. He made shew of much Strictness and Gravity in his Life, and as those Philosophers are wont to do, he took Liberty to speak bluntly to the greatest of Men, and freely to reprove the Vices of Persons of the highest Quality as well as others; by which specious Pretences he gain'd great Reputation in the World, and convers'd with Men of the chiefest Being thus prepar'd, he came to Constantinople, and quickly infinuated himself into Nazianzen's Company, who entertain'd him with an Oration full of great Commendations of him. Nay the good Man took him into his House, and having instructed him in the Mysteries of the Faith, baptiz'd him, and after fome time advanc'd him to Orders in the Church, trusting him with his Secrets.

And now Maximus begins to enter upon his of Alexantreacherous Design against him, aspiring to the dria endea-See of Constantinople, thinking he deserved it full wours to as well as his Master. To this purpose he con- See. sulted with one of Nazianzen's Presbyters, who had great Power under him, but yet being difgufted that he was not himself made Bishop, he joins with his Enemy. And now an Interest is made for him at Alexandria, and Peter who had declar'd his Approbation of Nazianzen's Election. elpous'd Maximus's Delign, and fent three Bishops to Constantinople to promote it. When they arri-

X 4

ved, Nazianzen not suspecting their Errand, welcom'd 'em with an Oration in Praise of their City, as a Bulwark to the Catholick Caufe, and in commendation of Athanasius their late, and Peter their present Bishop; and withal commended 'em for so readily joining themselves to the Orthodox Party upon their coming to the City. Maximus, to ensure these Bishops the more firmly to him, corrupted 'em with large Bribes, having obtain'd Mony upon Credit for that purpose. And now Nazianzen being indispos'd, and therefore retir'd for some time from the City for the Benefit of the Air, these Egyptian Bishops by Night broke into the Church, and plac'd Maximus on the Episcopal Throne. But a great Outcry being made of it in the Morning, the People generally came together; yea the Arians themselves joined with the Orthodox, and drove 'em out before they could finish their Work.

Nazian-Occasion.

However they withdrew to a Player's House zen's Ora- hard by the Church, and finish'd their Work in tion on this ordaining him; of which the People being inform'd, they were in a great Rage against 'em, and much blam'd Nazianzen himself for having cherish'd such a Viper in his Bosom. The good Man being fincere, little suspected any such Treachery; but upon receiving the News of it, haftened to the City, and in an Oration let the People know how unwillingly he had left 'em, and how chearfully he return'd again to 'em. And then he feverely reflects on the Villany of Maximus and his Party, declares the Character of a true Christi. an Philosopher, and signifies his Willingness to have his own Life try'd by that Character. As to his over-Indulgence towards him, he acknowledges he had been often betray'd by the easiness of his Temper, being inclin'd always to put the best Construction on things; and shows we ought to make our Estimate of Men by their Speeches and Demeanour, God only being the Searcher of Hearts.

Taximus This Discourse calm'd the Minds of the Peot length ple towards him, but their Fury was encreas'd · unish'd.

against

ag

W

ta

of

w

fel

CO

Er

W

T

th

th

in

an

Bi

by

tal dr

ly

ac

of

fro

bo

by

thi

nil

21 for

a

de

the

pro

his

gen

his

rol

the

id,

eir

nd

nd

)r-

ty.

ng

le.

re-3e-

ht

on

ng

ıl-

oi-

e-

fe

in

n-

n,

pd

a-

e-

)-

w

ne d

i.

1e

is

18

1-

12

f

ŀ

against Maximus, who finding the slipperiness of his Standing fled out of the City; and if he went not himself, he wrote to the Bishops of Italy affembled at Aquileia, and withal fent Peter of Alexandria's Approbation of his Ordination; whereupon they also too hastily declar'd themfelves for it, supposing Nazianzen to be advanc'd contrary to Rule. Hereupon they wrote to the Emperor, intreating him to establish Maximus, who at the fame time went to the Court then at Thessalonica to solicite his Cause with him. But the Emperor utterly rejected his Request, and threatned to punish him, if he did not defist. Being fretted at this Repulse, he went to Alexandria, and having brib'd a Party, apply'd himself to the Bishop, and plainly told him, If he did not stand by him, he would thrust him out of his own Seat, and take it to himself. But the Governor of Alexandria being provok'd at his Impudence, immediately banish'd him out of the City, and we have no account what became of him afterwards.

Thus Nazianzen was freed from the Mischiefs Nazianzen of Maximus, but still met with great Troubles reproach'd from the Arians. A Woman of that Party a - by the Arians. bout this time kill'd Eusebius Bishop of Samplata, ans. by throwing a Brickbat on his Head as he went thro the Street, being just return'd from his Banishment. But their chief Pique was against Nazianzen, whom not now daring to affault openly for fear of Theodosius the Emperor, who was a great Favourer of the Catholicks, they endeavour'd to blast his Reputation. And because they wanted greater things to alledg, they reproach'd him with the Obscurity of the Place of his Birth, and the Meanness of his Descent, the Ungenteelness of his Carriage, and the Plainness of his Speech; Some charg'd him with being of a morose, and others that he was of too easy a Temper.

These little Aspersions he wipes off in a publick Vindicates Oration, wherein he chiefly applies himself to himself in the Arians, and therein tells em, That however an Oration.

the

the Meanness of his Birth might be esteem'd his Misfortune, it was none of his Fault; nor was he any more to be blam'd for it than a Dolphin for not being a Land-Animal, or an Ox for not being bred in the Water. If he was born in an obscure Corner, so, he adds, mere Moses, Samuel, David, and several other Worthies. He teaches'em, that true Nobility confifts in being born from above, and in being adorn'd with the Divine Image in Holiness and Righteoufness. As to his Moroseness and a voiding Conversation, with which they charg'd him, he tells'em, it proceeded not from Pride, but from a serious Desire of being better acquainted with himself than others. The overgreat Mildness and Easiness which some alledg'd against him, he counted his Glory, as being herein like the Son of God himself, who endur'd the greatest Injuries with Meekness, and forgave his worst Enemies, And lastly he concludes with appealing to themselves concerning the inoffensiveness of his Demeanour amongs

He refolves to leave his Charge.

Such indeed was the Gentleness of this Father, that divers of his best Friends were offended with him, because they thought he did not sufficiently exercise his Authority, and improve his Interest to secure 'em against their Opposers. Yea, by the Instigation of that Presbyter who had combin'd with Maximus, some of these became his Enemies; so that Troubles increasing, he refoly'd to relinquish the Charge he had undertaken, and therefore in the close of his Farewel Sermon he earnessly presses 'em to Constancy in the true Faith, and to think of the Sufferings he had endured for it. Upon this his People were strangely furpriz'd, and ardently belought him not to leave his Flack to the Wolves that were ready to devour 'em. One of 'em in particular said, Sir, if you depart, you thereby banish the Orthodox Faith out This Expression had so great an of this City. Influence upon him, that being overcome by the Tears and Intreaties of all forts, he promis'd to continue till a Synod, which was soon expected, Dould Bill but his adh Ari him

hou

Pla

1

The

in fior

Subj Un of 1

gav from thei

Kir feni his Co

Crofing fud ted

Can in t

per Ta

nel

ton

hould come to conflicute one more worthy in his Place.

lbis

is he

for

eing

cure

vid,

that

and

ness

da-

im,

but

ated

ness

he

of

pith

bne

con-

ng f

ier,

ded

uffi-

his

ea,

had

me

re-

en,

non

rue

du-

ely

ave

OUT

you

out

an

the

to

ed,

uld

The Emperor Theodosius being last Year at Theodosius Thessalonica, was taken sick, and tent for Acholius banishes Bishop of that Place in order to his being baptiz'd, the Arian but first inquir'd into the Faith the said Bishop and Bp from his People profess'd; and being inform'd that they Constantiadher'd to the Nicene Creed, and abhor'd the nople. Arian Impieties, he was thereupon baptiz'd by him. About the same time he publish'd an Edict in favour of the Catholicks, and for the Suppresfion of the Arians, and this Year he publish'd another at Constantinople to the same purpose. When he was come thither, he fent for Demophilus the Arian Bishop, and commanded him either to subscribe the Nicene Creed and reduce the People to Unity, or else to relinquish his See and depart out of the City. The Bishop knew it to be in vain to contend, and therefore fent for his People and gave'em notice, that seeing they were excluded from their Churches, they would the next day hold their Meetings without the City Walls.

The Emperor in the mean time shew'd great Nazianzen Kindness to Nazianzen, telling him, That he was brought insent of God to settle him in the quiet possession of to the Arihis Church. But still the Arians made so many anschurch.

Complaints and Tumults, that he was forc'd to conduct him with a Military Guard thro the Crouds unto his Instalment. As they were passing along, a black Cloud, thick Darkness, and a sudden Storm arose, which the Enemies interpreted to be a Token of God's Displeasure against their Proceedings. But on the other hand the Catholicks soon thought 'em sufficiently consuted, in that they were no sooner in the Church, but the Sun shin'd forth with extraordinary Brightness.

Nazianzen was so highly esteem'd by the Em-His Piety peror, that he sometimes plac'd him at his own and ChariTable, who yet came rarely to Court, the Customs thereof not suting his Temper, who was macquainted with the Arts of Flattery and Dis-

fimulation, usually to be found in such Places. His constant Imployment was in Devotion, Preaching, and Visiting the Sick; and sometimes he went out of Town, partly for his Health, and partly for Retirement. The Profits of his Church, tho large, made no addition to his private Estate, but he left the Management thereof wholly to the Ecclefiastical Stewards and Treasurers, Thoughts being employ'd about Matters of a more sublime Nature. He was about this time detain'd by Sickness in his Bed, when many came with thankful Acknowledgments, of the great Bleffings God had by him bestow'd on 'em. Among the rest one that had been hir'd to assassinate him, but was hindred by a special Interposure of Divine Providence, came with doleful Lamentations to confess his Fault and defire Pardon, which the good Man readily granted him, faying, I require no other Satisfaction, than that for the future you relinquish your evil Companions, and heartily devote your self to God.

A Council called by Theodofius at Confunctionple.
A. D. 381.

The Emperor being very desirous that the Churches Tranquillity should, if possible, be restor'd, in order thereunto summon'd the Bishops of the East to convene at Constantinople. They accordingly met there to the Number of 150 Catholicks, besides about 36 of the Macedonian Party, who were also invited in hope that an Union might be obtain'd between 'em. This Synod was made up of none but the Eastern Bishops, but yet it has been always approv'd and acknowledg'd as a General Council by the Catholick Church. The first thing they went upon when affembled, was the Settlement of the See of Constantinople; and having heard and debated all things between Nazianzen who was in it, and Maximus who still claim'd a Right toit, they unanimously condemned the Pretences of the latter, and adjudg'd the Title rightfully belonging to the former.

Nazianzen thereby confirm'd in thatSee.

Being come to this Issue, they plac'd Nazianzen in the Episcopal Chair, who with Tears and Intreaties endeavour'd to avoid it, but was at

length

eng

e a

Som

had

he

Can

his.

veni

when

T

Fait

add

cern

espe

wer Cou

dra

beir

in t

Life

twe

beli

Lif

with

[an

Hol

lede

the

Wo

fes 1

Exp

mo

the

the

the

bot

Was

eaf

any

Pop

Cei

His

ing,

vent

irtly

tho ate,

the

his

ore

in'd

vith

ngs

the

but

ine

to

the

uire

you

de-

the

re-

ops

ney

Ca-

ar-

ion

vas

yet

as

he

vas

nd

Ta-

ill

m-

he

n-

nd

at

th

ength prevail'd on by this Argument, That it would e a likely means to reconcile contending Parties. some indeed oppos'd, pleading against it that he had been Bishop of Sasima and Nazianzum, and he Translation of Bishops was contrary to the Canons of the Church. But Answer was given to his, that those Canons were design'd only to prevent Ambition, and had often been dispens'd with when the Needs of the Church requir'd it

The Council next proceeded to matters of of the Faith, confirming the Nicene Confession, and Constantiadding an Explication thereto in the Article con-nopolitan terning the Holy Ghost, because the Synod was especially called against the Macedonians, who The Judgment of the were erroneous therein. Council was express'd in an explanatory Creed. drawn up, as 'tis faid, chiefly by Gregory Nyssen; being in the main the same with that compos'd in the Council of Nice, which you have in the Life of Eusebius. The only material Difference between 'em lies in the following Words: We believe in the Holy Ghost the Lord and Giver of Life, who proceeds from the Father, who together with the Father and the Son is worship'd and glorify'd, [and] who spake by the Prophets. We believe one Holy Catholick and Apostolick Church, we acknowledg one Baptism for the Remission of Sins, look for.

This Constantinopolitan Creed now usually pas- Usually les under the Name of the Nicene, tho but an call'd the Explication of it, and is one of the three famous Creeds publickly own'd by our Church, as the Reader may eafily observe. Only this wants the FILIOQUE, or what is now express'd in The Fithe Creed concerning the Holy Ghost's proceeding liques both from the Father and the Son. This Clause was afterwards added, but at what time is not ealy to determine. It feems not to have gain'd any publick Place in the Creed, till the time of Pope Nicolans I. after the middle of the ninth Century. And then it was brought in to the

the Resurrection of the Dead, and the Life of the

World to come. Amen.

great

great Offence of the Eastern Churches, who here upon broke off all Communion with the Western.

70

Sho give

10

K

an

49

ag

SH

Fa

in

en

th

Ci

an

Pa

ni

aff

0

it

bu

in

beg

for

eti

fir

ply

ph

by de

Ye

aft

Bi

A

An Account of Sabellius,

Having thus establish'd the Faith, the Fathers proceeded next to censure those who were the Opposers of it; and particularly they condemned the Sabellian, the Marcellian, the Photinian, the Eunomian, the Apollinarian, and the Macedonian Heresies: We shall therefore give a brief account of each of 'em. The Sabellians received their Name from Sabellius, a Lybian Bishop of Ptolemais in Pentapolis, a Region of Lybia, who began his Heresy in the foregoing Century, in the time of Valerian's Reign. He had been a Scholar of Noetus of Ephesus, from whom he received the chief Ingredients of his corrupt Principles, which he at length form'd into the following impious Affertions.

And the Sabellian Heresy.

He afferted, That the Father, Son, and Holy Ghost are but one and the same Person, distinguished by three several Names, as in Man there is Body, Soul and Spirit; the Father being answerable to the first, the Son to the second, and the Holy Ghost to the third. Or as the Sun, tho but one, has } Powers, Light, Heat and Circular Form; so he taught the Father to be answerable to the subsisting Form, the Holy Ghost to the Heat, and the Sonto the Light, who as a Beam was in time hed upon the World, by whom all things were made, and then taken up into Heaven again, as a Beam into the Body of the Sun. He further taught, That by virtue of this Oneness of Persons, the Father might be said to suffer, whence they are sometimes call'a Patropassians, tho that Name was given to a more antient fort of Hereticks. The Sabellians received besides the Scriptures, several Apocryphal Writings, especially a Book call'd the Egyptian Gopel, in which our Saviour is introduc'd, teaching his Apostles, That the Father and the Son are but

Marcellus one and the same Person.

and the Marcellus who was next condemn'd was Bishop
Marcelli- of Ancyra in Galatia, of the Rise of whose He

n.

here Wef-

thers

the

idem.

nian,

cedo-

ef ac-

eiv'd

p of

who n the

Scho-

eiv'd

iples,

g im

Holy uish'd

Body,

le to

Ghoft

oas 3 o he

Aine

Sonto

upon then

o the

at by

night

calla

more

eiv'd

Wri

Gol-

bing

e but

Thop

Herely

rely we have treated in the Life of Eusebins Bishop of Cafarea, and therefore shall now only give a brief account of his Error, wherein it chiefly consisted. He afferted, That Christ begin to be the Son of God at his Incarnation, that his Kingdom half continue to the Day of Judgment, and to the end of the World, and shall then cease; and the Word that came forth from, be resolv'd again into the Father, and be no more a diffinit Subsistence. In opposition to these Hereticks the Fathers added that Clause to the Creed concerning our Saviour, that his Kingdom shall have no end.

Photinus, from whom the Photinians deriv'd Photinus their Name, was a Disciple of Marcellus born at and the Sirmium, and afterwards made Bishop of that Photini-City. He was a Man of acute Parts and a voluble Tongue, who partly agreed with his Master, and reviv'd the long fince condemn'd Herefy of Paul of Samofata, which confounded the Holy Trinity, and deny'dour Lord's Eternal Existence. He affirm'd, that the Word was not Essential, but only a Word brought forth in time, God making use of it in the Creation, as a kind of Mechanical Instrument; and that Jesus who received this Word was but a mere Man, and had the beginning of his Being from the Virgin Mary; and that he then only began to be Christ, when the Holy Ghost descended on him in Jordan. He was often condemn'd for these Blasphemies by the Arians as well as the Catholicks, and died in the Year 375.

The Eunomian Herefy was first taught by A- Actius and etius, born at Antioch in Colosyria, who was at the Actians. first a Goldsmith by Trade, but afterwards apply'd himself to the Study of Logick, Philosophy and Divinity. He was at length made Prefbyter and Deacon of Antioch, from which he was depos'd by the Council at Const.intinople in the Year 360, and banish'd by Constantins, but was afterwards recall'd by Julian, and restor'd to his Bilhoprick. From him his Followers were call'd Actions, as they were afterwards call'd Eunomi-

ans from his Scholar Eunomius, who became more famous than his Master.

Eunomius and the Eunomians.

This Eunomius was born at Dacora, a small Village near Cesarea in Cappadocia, and at Antioch receiv'd his Doctrine from Actius, being allo banish'd with him; but he was at length made Bi shop of Cyzicum by Eudoxius Bishop of Antioch, and died at Dacora his Native Place about 304 These two corrupted the Arian Notions, and rendred 'em more pestilent than Arius himself or any of his Followers had taught 'em. They were Heads of that Party of Arians who were call'd Anomæans or Heterousians, who afferted our Saviour to be of an Essence totally different from that of the Father, as we have formerly obferv'd in the Life of St. Athanasus. And where as it was customary at that time to use a trine Immersion or Dipping of Persons in their Baptism, at the naming of each Person of the Holy Trinity, as Tertullian tells us, and St. Ambrose yet more expresly declares it; Eunomius in opposition to others, would use only a single Immersion or Plunging of those he baptiz'd, pleading they were baptiz'd into Chrift's Death, who died but once for 'em.

t

Ł

q

0

C

V

to

ti

0

e

ſe

W

a

h

tl

1

in

ta

W

th

1

A

A

Apollinaris and the Apollinarians.

The next fort of Hereticks were the Apollinaria rists or Apollinarians, so call'd from Apollinaria sometime Bishop of Laodicea, of whom we have spoken before. His Errors, as Nazianzen relate 'em in one of his Epistles, were, That our Savious brought his Flesh with him from Heaven, which he thought sufficiently prov'd by these Words, No Manhath ascended up into Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven: whence he inser'd, he was the Son of Man before he came from Heaven, and that in this sense the Apostle says, The Second Man is the Lord from Heaven: That in this State he hadno Human Mind, but that was supply'd by his Divine Nature. This Father surther tells us, that besides all this he maintain'd, That Christ died as to his Divine as well as his Human Nature, and

more

fmall

Anti-

216

e Bi

ioch,

394

and

f or

They

Were

rted

erent

T ob-

here-

Im.

tilm.

rini-

yet ition

n or

were

once

llina

naris

have

later

DIONT

ch he

Man

came

who

on of

173

the

id no

vine

be-

d as

and

was

was rais'd up again by the Father. There remains but one fort of Hereticks more that were now censur'd, viz. the Macedonians, call'd also Pneumatomachi, or Opposers of the Holy Spirit: and because this Council was call'd chiefly to oppose these, we'll speak somewhat more distinctly of the Author of this Sect, and his Followers.

The Nicene Creed is most express in stating Macedonithe Truth concerning the Divinity of Christ, this rors, only being at that time oppos'd by the Arians; but fays no more concerning the Divine Spirit, but only We believe in the Holy Ghost, because no question had been then made concerning his Deity. But afterward when the Arians came to be divided into many Parties, some of 'em first question'd, and then utterly deny'd the Divinity of the Holy Ghost. The first open Maintainer of this Error was Macedonius, who had been Deaton under Alexander Bishop of Byzantium, but was afterwards made Bishop of that City by the Arians, in opposition to Paul, who was chosen into the same Station by the Orthodox Party, upon the Death of Alexander. This Man had formerly held with the worst of the Arians, who were of the Dissimilar Opinion; but at length he deferted them, and join'd with the Homoiousians who asferted the Son to be in all things of a like Effence with the Father. But as to the Holy Ghost, he affirm'd that the same Honour belong'd not to him, and that he was but a Servant or Minister, tho of a somewhat more exalted Order than the Angels. He held several Synods of his Party in Julian's time, by which means his Notions were greatly propagated.

The time of this Herefiarch's Death is uncer- And his tain; but whenever that happen'd, his Herefy Followers, was kept alive by his Followers. In the Point of Christ's Divinity, they kept a Medium between the Catholicks, and the most Corrupt among the Arians; yea Nazianzen and some others of the Antients allow 'em to maintain the Truth in this Article of Christ's Divinity. They rejected the Y

us his Er-

word Homoousios, or Consubstantial, as unscriptural; and on the other hand they anathematiz'd the Anomæans, or Eunomians, and affirm'd with the Semiarians, that the Son is in all things of a like Essence with the Father. But then as to the Article of the Holy Ghost, they are in the Canons of this Council call'd Pneumatomachi, because they utterly deny'd the Deity of the Holy Spirit. This Sect became numerous, not only at Con-Amtinople, but also in Thrace, Hellespont, Bithynia and other Parts. The Emperor Theodofius fummon'd their Bishops to the Council, in hopes of gaining 'em, for which great Endeavours were us'd, but all prov'd ineffectual; they positively declaring they would never subscribe to the Consubstantial Doctrine, and so left the Council, for which obstinacy they were condemn'd: and with this the Determinations of the Synod concerning matters of Faith ended. Then the Synod proceeded to confider some

Of the ricks of Constantinople.

Equality of things relating to the external Polity and Discipline the Biffing- of the Church, amongst which the most remarkable is express'd in the following Canon. The Bishop of Rome and Constantinople shall have the next place of Honour after the Bishop of Rome, because Constantinople is New Rome. This was the first step by which the Bishop of Constantinople ascended towards a Rivalship with Rome, which the Council of Chalcedon afterwards advanc'd into a Compleat Equality; and fo understood the foregoing Canon, that the Preposition after did not mean any Inferiority of Degree, but only a Posteriority in And as the Foundation of the Grandeur and Preheminence of the Church of Rome at first, was that City's being the Seat of the Empire; so the Fathers of that Council thought it but reafonable, that feeing Constantinople was now become the Seat of the Imperial Throne, Church there thould in correspondence thereunto be equally privileg'd and dignify'd with that at Rome: The Fathers having always granted a Precedency to Bishopricks, answerable to the Rank

thole

th

St

th

A

ab

lei

Ci

tic

lv

Bi

or

Ea

W

Pl

ch

H

his

an

all

his

the

Su

Tho

H

10

to

for

Sei

foc

Câ

ed

the

Ca

me

fti

ftr

ne

an

fel

ly

those Cities held in the Dignity of the Civil

tu-

z'd

rith

fa

the

Ca-

use

rit.

on-

by-

fius

pes

ere

ely

ub-

for

ith

ng

me

ine

ble

of

ruc

ple

ch

1 2

of

eat

a-

ny

in

ur

at

e;

ea.

e-

he

to

at

·e-

nk

Things had hitherto gone on pretty quietly in Nazianzen the Council; but Meletius the good Bishop of revolves to Antioch dying at this time, great heats arose resign his about the Election of a Successor, which was at Bijhoprick. length fix'd upon Flavianus Presbyter of the fame City. Nazianzen endeavour'd to still these Commotions, and promote Unity; but his seeming chiefly to fall in with the Judgment of the Western Bishops, in behalf of Paulinus, who had also been ordain'd Bishop of Antioch, caus'd those of the East to fall upon him: and at length nothing would fatisfy 'em flort of his Relignation of his Place, to which they pleaded he had not been chosen according to the Ecclesiastical Canons. He thereupon reply'd, that it was fore against his Will, that ever he was advanced to that Station. and that he expected no Reward but from above, for all the great Pains he had taken in the discharge of his Office: but yet, as he adds, it seem'd strange that after he had been prevail'd on by their own Suffrages, and the importunity of the People, any should now endeavour to nullify their own Act. However, as he proceeds, if they have a mind so to do; he was ready freely to resign, and return to his welcome Solitude, telling 'em it was his Comfort, that however they might part him from his See, they could not separate him from God. No fooner was this heard of by the People, but they came thronging about him, and earnestly intreated him to pity his miserable Flock which he had hitherto nourish'd, and watch'd over with so much Care and Diligence. He could not but be much melted with their Tears and Intreaties, but yet still firmly persisted in his Resolution, which grew stronger and stronger every Day.

And this his Purpose was the more fix'd by the His Oration new Oppositions which Timotheus Bishop of Alex-concerning andria now made against him, who indeed pro-Peaces sels'd to have no disrespect to his Person; but on-

ly he complain'd of the Irregularities that had

been committed by those that ordain'd him, being contrary to the Canons, which, as he pleaded, allow of no Translation from one See to another. Our Bishop endeavour'd to compose the Strifes that arose on this Occasion, by his Oration comcerning Peace, wherein he elegantly lays before 'em the great Bleffings of Concord, and the unspeakable Mischiefs of Variance and Animosties amongst Christians. What a shame is it, says he, that such Reverend Prelates as preach Peace to others, should fiercely strive one against another! It matters not what becomes of me, so Unity may be maintain'd among you. I am content to sacrifice my Reputation, provided you may remain in Amity, Nay, tho I have not at all been guilty of raising the Storm; I am willing to be like Jonah thrown into the Sea, so the Tempest may be thereby appeas'd, and the Ship fav'd. And several other things he added to the like purpose.

His Ad-Emperor. for leave to depart.

After this he went to Court, where falling on dress to the his Knees, and kissing the Emperor's Hand, he address'd him after this manner: Sir, I am not come to beg Riches, or Honours for my self, or my Relations, but all I request is Leave to be gone, that I may no longer be an occasion of envy to my Adversaries, or of grief to my Friends. I entreat you make this one of the principal Triumphs of your Reign, to reduce them by your Authority to Peace, upon whom the Fear of God don't sufficiently pre-This is the last request of him, who, as your Majesty knows, was contrary to his own Desires plac'd on the Episcopal Throne. Having thus spoken, the Emperor as well as all others present admir'd his Temper; and he was at length, tho not without Difficulty, brought to grant his Petition.

His Fare-

And now having obtain'd Liberty of Recess wel Orati- from above, nothing remain'd but taking his Leave, which he did in an Oration before the 150 Fathers of the Council, and as many of the People as the great Church would hold; with some Passages of which I shall entertain the Reader. Having fignify'd the miserable State where-

in

in h tion

felv

defi

Wh

of S Pair

that

ne s

vigo my .

AeEt

mor

y e

and om.

ifno

my .

H

purp afte

hou

afte

em

ole,

all t

pe

ill i

o l

City

Biff

with

Chil

and

Lor

1

but

coul

bein

the

ble :

eing

led,

her.

ifes

confore

un-

nos.

lays

e to

er!

may

ifice

sity.

fing

own

is'd.

s he

on

he

not

my

me,

my

reat

OUT

ace,

me-

OH

ires

po-

adnot

n. cess

his

the

the

ith

ea.

re-

in

in he had found the Church, and what Reformations he had wrought therein, he appeals to themselves in his own Vindication: Have I, said he, defrauded any of this People thro Covetonines? Whose Ox or whose As have I taken as the price of Souls? The reward I defire of you for all my Pains, is only to be now eas'd of my Burden; and that, in consideration of my Gray Hairs and Weakness, another may be put in my Room that is more vigorous. I am tir'd while my Moderation is made my Fault; I am weary of contending not only with the Reproaches of Enemies, but also with the Refections of my Friends, which latter wound me more sensibly than the former. I therefore earnesty entreat you to dismiss me with your Prayers, and I cou'd be glad if it might be with some Sympoms of your good Acceptance of my Labours; but if not, it will content me that God knows and approves my sincere Endeavours.

Having discours'd thus, and more to the same And pathepurpose, he expresses his particular Valediction tical Valeafter this Elegant manner. Farewel Anastasia, hou in whom the true Faith has had a Resurrection after its long lying buried in Reproach and Conempt! Farewel thou Great and Magnificent Temde, whom of a Jebus we made a Jerusalem! and all the rest of you Churches, whom by Divine help ve were wont, notwithstanding our Weaknesses, to fill in our Visitations. Thus having apostrophiz'd to his Episcopal Chair, to the Hospitals, to the City, and also taken his solemn Leave of the Billiops, and of his usual Auditors, be concludes with this peculiar address to his People: Little Children, keep that which I have committed to you, and remember my Sufferings; The Grace of our Lord Jesus Christ be with you all. Amen,

No sooner was this pathetick Oration ended, He returns but all forts of Persons were greatly affected, and into his could not endure the thoughts of their Pastor's own Counpeing thus ravish'd from 'em; and even many of try. the Bishops of the Council express'd their trou-A.D. 381. ble at the violent Proceedings therein, which had

occa-

occasion'd this Separation. Thus Nazianzen left Constantinople, after three Years continuance in it: and relinquish'd his Episcopal See, when he had scarce sat a full Year in the same, as is generally agreed. He went hence into his own Country. and retir'd to his paternal Estate at Arianzum, where we shall leave him for a time, and see what is doing at Conftantinople in his absence.

Nectarius a Layman recommended by the Billiop

Nazianzen being gone, the next thing was to chuse a Successor; and that which may seem strange is that among so many of the Clergy there affembled the Election should fall on a of Tarfus, Layman, as it did by the following Accident, There was then in the City one Nectarius, a Senator of a very graceful Aspect, and excellent Conversation, which together with his Reverend Age procur'd him an universal Esteem. This Person being now going to Tarsus his Native City, waited on Diodorus the Bishop thereof, who was then in the Council, and bufily exercifing his thoughts about the Election. The Bishop no sooner saw him but he lik'd him, and refoly'd to put in for his being Bishop, and in order to it recommended him to the Bilhop of Antioch, who considering how many worthy Persons were nominated, could not forbear smiling at the Motion.

And chosen in Nazianzen's room.

But at length the Day of Election came, and the List was given in to the Emperor; wherein every Bishop had set down whom he would recommend to his Imperial Approbation. tho Nectarius had but two Votes, there being but few of the Council that had any knowledg of him, yet, to the amazement of all, his Imperial Majesty fix'd upon him. And that which increas'd their wonder was, that upon enquiry, he appear'd to be not only a Layman, but yet unbaptiz'd; notwithstanding which, the Emperor still persisting in it, he was immediately baptiz'd, and his This being done, Ordination confummated. and Prayers offer'd up for the Emperor, the Synod was diffolv'd, and the several Bishops return'd to their own homes.

Di-

left

it;

had

ally try,

vhat

is to

eem

rgy

n a

ent.

ena-

Con-

Age

rion

ait-

hen

ghts

faw

for

ded

ring

ted,

and

rein

re-

And

ing

edg

rial

as'd

rd

'd;

fift-

his

ne,

Sy-

n'd

Di-

Divers of the Bishops of this Council were a- Naziangain conven'd the following Year at Constantinople; zen's feand among the rest Nazianzen had a Summons, vere Cen-but he utterly refus'd to comply with it, or in-fure of deed to be present at any Synod whatsoever. Synods. This he signified by an Epistle written on this A. D. 382. Occasion, wherein he tells'em, He had sufficient Experience how little Benefit one might expect from Synods, which, fays he, commonly make Breaches wider rather than cement 'em; adding, That Such Assemblies are usually full of Brawls and Clamours, more like a Flock of Geese or Cranes, than a Comvention of Sage Prelates. He declares, that from these Considerations he resolv'd to continue in Solitude, as indeed he was necessitated to do at this time by a grievous Sickness, which made him daily expect his End; and therefore he defires Procopius his Friend, to plead his Excuse with the Emperor. When he came to Nazianzum, he found that See, being still vacant, much corrupted, especially with the Herefy of Apollinaris; but he utterly refus'd to take on him the Charge of the same. tho he was greatly importun'd fo to do.

The Breaches still growing wider at Constanti-Amphilonople, Theodosius the Emperor resolv'd to make yet chius's
a further Attempt, if possible, to heal'em; and bold Adin order to it summon'd another Council, advising dress to the
Nectarius to draw up the chief Points of Disse-Emperor.
rence, that they might be accurately debated

therein, and the Faith be established by mutual Consent. And to oblige all, he indulged the free Exercise of Religion to each Party; at which the Catholicks were troubled, and sent Amphilochius Bishop of Iconium, to desire him that the Arians might be suppressed and excluded the City. His Address being now rejected, the Bishop came a second time to Court; and then tho he expressed due Reverence to the Emperor, he took little notice of his Son Arcadius, whom he had lately made his Colleague in the Government, which he did, that he might the more sensibly convince the Emperor of his Indisferency. Whereupon Theo-

Y 4 dosius

dossus was greatly offended, and told him, He look'd upon the Difrespect shown to his Son, as if it were done to himself. To whom the Bishop immediately replied to this purpose, If you Sir are so much offended at an Affront offer'd your Son, af-Juredly know that the Great God does much more abhor those that blaspheme and reproach his only begotten Son, and esteems'em as Persons horridly ungrateful to their Saviour. The Emperor apprehended the Rebuke, and was thereby influenc'd to grant his Request in behalf of the Catholicks.

Another Synod at Constantinople. A. D. 383.

The Synod met according to Appointment, in which the feveral Parties brought an account of their Faith in Writing, as the Emperor had He having read all, and beg'd of requested. God Direction in his Judgment, approv'd only of the Consubstantial Confession, which he therefore confirm'd, and tore the rest in pieces, and thereupon the Authors of 'em went away with Shame. And as the Emperor thus confirm'd the Catholick Faith, fo he severely prohibited all contrary Herefies, particularly those of the Eunomians and Macedonians, forbidding 'em, under the severest Penalties, to assemble together either in City or Country.

of Nazianzen's last Will, and his Death. A.D.389.

But the Nazianzen would be no more concern'd in publick Councils, he endeavour'd to promote the Churches Peace and Prosperity by Letters to several Parts, in which he often fignifies what Delight he took in his Solitude, which was to him as a fafe Harbour after a dangerous Tempest. He also spent some of the spare Hours of his Retirement in Poetical Composures, which were for the most part on Divine Subjects. In fuch kind of Imployments, together with the strictest Exercises of Devotion, he pass'd the Remainder of his time till the Approach of his Dissolution, of which his long Weakness and Infirmities had caus'd him to live in the continual Expectation. At the time of his being Bilhop of Constantinople, he made his Last Will, of which there is still a Copy; wherein besides

egac stat

f A

naki

nd t

is of

ery

As

f th

Met

His S

is C

ald,

is I

ight.

ittle

As

nd t

y h

hro

o G

im

ard ings

Hon

ara

ar g

Flati

hol

nd

Tha

he S

em,

H

nis v

nju

hin

Chr

celle

ltan He

egacies to several particular Persons, he gave his state, which was very considerable, to the Church f Nazianzum for the use of the Poor: after the naking of which Will, he liv'd about eight Years, nd then died at or very near 65 Years of Age, in is own Town of Arianzum, and probably in the ery House where he was born.

As to his outward Character, the Description The Chaf this eminent Father is thus given us by Simeon ratter of Metaphrastes, a Writer of the 10th Century: his Body, His Stature was of a middle Size, the Aspect of is Countenance amiable and delightful, his Beard pas short and thick, his Head for the most part ald, and the little Hair he had was Milk-white; is Nose was somewhat flat, his Eyebrows grew upight, and his right Eye by reason of a Scar look'd a

ittle heavy.

t I f

-

e

1

-

f

1

ļ

eff

As his Soul was betimes favour'd with Religion, And the nd the Seeds of Virtue were sown early therein Qualities y his Mother, fo they yielded answerable Fruit of his Mind. broughout his Life; and he was indeed devoted God, according as she had vow'd concerning im before his Birth. He was willing to do the ardest Services, and to indure the greatest Suffeings for God; and he valued neither Wealth nor Honour, Health or Learning, but as by the com-arative Contempt of them, he might shew his ar greater Love to Christ. He mightily dislik'd lattery and Cringing, and of the two, rather hose to be esteem'd a Clown than a Courtier; nd therefore when some expected his great Thanks for their Endeavours to advance him to he See of Constantinople, he so far disappointed em, that they became afterwards his Enemies.

He was very compassionate to the Poor, lov'd His charihis very Enemies, and was as ready to forgive an table Tem. njury, as the worst of 'em could be to do one. No per and. hing griev'd him so much as the Dissensions of Zeal. Christians; and when one took notice of the extellent Lives of the Macedonian Party, notwithtanding their Errors, he very affectionately faid, He could wish himself accurs'd from Christ, so

they might be brought to embrace the Truth. He manag'd his Disputes for the most part with great Mildness, without Noise and Clamour, and us'd to compare a brangling fort of Disputants to the Fish Sepia, which being like to be caught, vomit out much black Matter, which thick ning the Water, gives him a better Opportunity for escaping: Thus, fays he, do those who instead of Reason and Argument, vomit up nothing but bitter Calumnia and Reproaches. Yet neither his Love to Peace nor any other Motives could ever engage him to betray the Truth, which he had undertaken to defend. In short, it was not without cause that St. Basil, who best knew him, stiles him a chosen Veffel; and he seems well to have deserv'd the Character that Ruffinus gives him, that he was a incomparable Person.

His excellent Graces and moral Qualification His natural

and acquir'd were beautify'd with the natural Endowments of a pregnant Wit, a ready Apprehension, a pene trating Judgment, a graceful Elocution, and this embellish'd with all the Learning, with which Athens and Alexandria could furnish him. Such was his Accuracy in the Study of Theology, that his Judgment was by most esteem'd as the Standard of Orthodoxy, and he has been through all succeeding Ages honour'd with the Title of [Θεολόγος] THE DIVINE, an Epithet be stow'd on none besides him since St. John the A postle.

His Stile.

Abilities.

In all his Discourses there breaths a great Ven of Seriousness, and it is difficult to determine whether they favour more of Eloquence or Piety. His Writings are very fententious, containing & bundance of Matter in few Words; and the shortness of his Periods does not obscure the Sense couch'd in 'em. In short, Erasmus himself tells us, he was afraid to attempt the Translation of Nazianzen, he thought it so hard to express his Thoughts in another Language, sutable to the Majesty and Eloquence of the Original.

hi

C

co

G

no

ne

ca

'er

ge R

pe

CO

W

he

in

Pa

W

fer

gii N

hi

tei

th

be

ac

PC

lo

C

He

great

d us'd

to the

Domits

Vater,

ping:

n and

mnie

Peace

m to

en to

e that

cholen

d the

25 20

ations

ntsof

pene-

d this

which

Such

that

Stan-

ough

of [i

t be

he A

Vein mine, Piety.

the the mfell ation prefs o the

It

It can't indeed after all be deny'd, but that in His Dehim there are Symptoms of the Degeneracy of fells. Christianity in that Age. He often speaks in commendation of severe Penances, lying on the Ground and Watchings: But alas! these hindred not the Ecclefiasticks of his time, from being generally very corrupt in their Manners. This Decay of the Life and Power of Religion caus'd 'em in that Age to talk much of Miracles and Legendary Stories, hoping thereby to maintain the Reputation of it, whereof several Instances appear in his Writings. He sometimes in his Encomiasticks addresses himself to departed Saints, which fome indeed charitably excuse, by saying, he only did it by an Oratorical Licence, herein imitating his Master Mocrates. But there is one Paffage in his Panegyrick on St. Cyprian, which will hardly bear this Excuse, wherein he reprefents him bringing in Justina, beseeching the Virgin Mary to help a Virgin in Danger; and then Nazianzen concludes with a Prayer, wherein he himself desires St. Cyprian's Assistance, and Protection in governing his Flock, and in conducting those of whom he had Charge, tho that Martyr had been then long dead. To conclude, what St. Paul advises with respect to himself and the other Apostles, we have much more need to observe in our Esteem of the succeeding Fathers, viz. to be Followers of them, only so far as they are Followers of Chrift.

The End of S. Gregory Nazianzen's Life.

The LIFE of

Ch tio kif the em alfo

> fo ! hin wh

> An his fell wh

on

fu

Ba

Wi

tic

Ita

hir

aft

gre

Co

M

tle

be

up

Vei

fix

the

mo

w

ad

de

M

Pr ch

Su

m

St. AMBROSE.

Bishop of Milan.

St. Ambrose born at Arles 333.

TRANCE was the Country, and most probably Arles the City, wherein St. Ambrose drew his first Breath; but tho he was born about A.D. here, yet feeing he sprang from a Noble Roman Family, he was by his Nativity a Citizen of Rome. Arles was the Metropolis of Gallia Narbonensis, then the Seat of the Imperial Viceroys, and afterwards of their Kings, being stil'd by Arsonim, upon the account of its Largeness and Renown, the Gallick Rome. In this eminent Place he was born, when his Father, whose Name also was Ambrose, was the Emperor's Præsect over France, and the other Western Parts of his Dominion, an Office of the highest Order and Trust in the Roman Empire.

His Fathers Prediction of him.

As he was fleeping one Day in his Cradle, in the Court of the Pratorium or Palace, a swarm of Bees lit on his Face; several of 'em going into his Mouth and coming out again, at length flew away without doing him any harm: which his Father observing, said thereupon to those that were present, If this Boy lives, he'll prove an Illustrious Man. How long his Father surviv'd this, is uncertain, but 'tis most likely he died while he was here in his Government, and that upon his Death his Mother and the Family return'd to Among the ludicrous Passages of his Childhood

Childhood this may be thought to deferve a Mention; that once observing his Mother and Sister kissing the Bishop's Hand, as was usual to express their Reverence to Prelates, he merrily offer'd 'em his Hand, telling 'em, that he was fure he also should be a Bishop. As his Birth was noble, His Educafo his Education was answerable to it, rendring tion. him, as he grew up, Mafter of all the Learning which Rome or Greece could supply him with. And as to Religion he was chiefly instructed by his elder Sifter Marcellina, who had devoted her felf to a Life of Devotion and Virginity, by whose care he was preserv'd from the Corruptions which then abounded at Rome.

Being come to Years of Maturity, and so well Made Grfurnish'd with Learning, he betook himself to the vernor, and Bar, and pleaded Causes in the Pratorian Court resides at with fuch Applause, that he was foon taken no-Milan, tice of by Anicius Probus, lately made Præfect of about This great Man had such an Esteem for A. D. 369. him, that he chose him one of his Council, and afterwards made him a Governor under him of a great part of Gallia Cifalpina, invested him with Confular Dignity; and that he might exercise Mildness therein, gave him this short Instruction, Go and govern like a Bishop rather than a Judg, little thinking that of a Judg he would afterwards become a Bishop. Being thus empower'd, he took up his Residence at Milan, a City of antient and very Illustrious Note, being not only one of the fix principal Cities of Italy, but esteem'd one of the ten greatest in the World, yet for nothing more eminent than for its Relation to him whole Life we are now writing.

0-

ofe

rn

20.

of

7-

nd

ri-

e-

ce

fo

er

i-

ft

in

m

to

W

is

at

1-

ď

le

n

0

is

d

He continued five Years in this Government, A Convenadministring the same with great Justice and Pru-tion to dence, when the Death of Auxentius Billiop of chuse a Milan made way for the Accomplishment of his Bishop at Prediction, which he had express'd only in his Milan. childish Merriment. Auxentius had been a great Supporter of the Arian Cause, and was therefore more than once depos'd; but yet by his crafty In-

finu-

finuations at Court, he continu'd in that Station till his Death. When this happen'd, the Bishops of the Province met to consult about a Successor, to whom the Emperor sent, and advised 'em to be sure to chuse one who should teach by his Life as well as his Dostrine; adding, that to such a one's Admonitions and Reproofs he himself would readily submit. They besought the Emperor to nominate such a one himself, but he modestly declining it, told 'em, That they whose Business it was to be conversant in the Divine Oracles, were much more sit than he to make choice of one rightly qualified for this great Office.

Ambrose strangely chosen.

Being return'd to the Cathedral, Auxentiuis Party greatly endeavour'd to have one chosen of their own Communion; whereupon there arose great Factions, and things tended to an open Tumult. Ambrose understanding this Disorder, went according to the Duty of his Place to preferve the Publick Peace; and going into the Church, he in a grave and pathetical Oration, exhorted'em to maintain Unity and Concord. No fooner was his Speech ended, but a Voice like that of a Child was heard faying, Ambrose is Bishop; whereupon, as if it were spoken from Heaven, all Parties unanimously agreed he should be the Man. Only Ambrofe himself utterly refus'd to comply, and to prevent it he immediately after exercis'd great Severities in his Government; yea he fuffer'd lewd Women to be seen often going in and out of his House, hoping these things would drive 'em from any further Thoughts of putting him in that Station. These Artifices failing, he at length endeavour'd privately to with draw himself, but was seiz'd, and a Guard set about him, till the Emperor's Pleasure should be known concerning him.

He is baptiz'd, and and because Ambrose had notwithstanding their
ord zin'd BP Care escap'd, and hid himself at the Country-house
of Milan. of one Laurentius his Friend, he caus'd Proclama
A. D. 374. tion to be made, that none should conceal him up

ni

on,

wa

fine

len

mig

beir

he v

to t

gre

Em

wit

2000

be h

al,

as ju

of (

ranc

eiv'

ulat

Wor

he i

icks

T

ne pi

led

Chur

and d

airs

Secu!

dim t

now

tian :

Learn

brose

fterie

confic

as a F

veren

prove

Book!

fo hi

on

ps

or,

be

as

ne's di-

10-

de-

it

sese btly

us's

of rofe

pen

der,

pre-

the

ion,

No

like

Bi-

ven,

the

1 to

after

yea

oing ings

s of

fail

vith-

d fet

d be

pice ;

their

houle

ama.

n up

OI

on the Peril of his Head. Hereupon his Friend was constrain'd to bring him to Milan, where inding it in vain any longer to strive against Provilence, he yielded, but upon this Condition, that he might receive Baptism from a Catholick Bishop, being as yet only a Catechumen. Accordingly he was baptiz'd, and a few Days after consecrated to take Charge of the See of Milan, to the great Satisfaction of the People, and of the Emperor himself, who concluded the Solemnity with expressing his Thanks to God, that he had now call'd him to take care of Mens Souls, whom be himself had only appointed to govern their Bolies. This Ordination, tho not strictly Canonial, was generally approv'd by other Bishops, sjudg'd to have somewhat more than ordinary of God's Approbation, fignify'd by his Appeaances therein: particularly St. Bafil having reteiv'd a Letter from him, returns him a congraulating Answer, greatly encourages him in his Work, and excites him to a vigorous Contention for he true Faith, in opposition to the Arian Hereicks.

That he might the better attend his Charge, His Stuhe presently gave his Treasures to the Poor, set-dies under led his Lands fo that they should come to the Simpli-Church after the Death of his Sister Marcellina, cian. and committed the Care of his Domestick Afairs to his Brother Satyrus. And because his Secular Imployments hitherto had not permitted him to be conversant in Theological Studies, he now put himself under the Instruction of Simplitian a Presbyter at Rome, that was eminent for Learning and Piety. Under his Conduct Amprofe attain'd a very exact Knowledg in the Myferies and Controversies of Christianity; in consideration of which he always lov'd Simplician as a Friend, honour'd him as a Father, and reverenc'd him as a Master. And that he might improve his Learning, he foon after wrote his three Books de Virginibus, dedicated to his Sifter, as also his Commentary on St. Luke, and his three

Books of Offices in imitation of Cicero.

G

1

u

II

to

th

ti

V

I

fe

Su

25

an

C

lin

by

ca

ha

co

fai

21

fe

hi

W

up Fi

di

ſħ

er

T

2

W

2

ed

m

hu

fer

Ai

m

Œ:

Goes to Rome. A.D.377. Not many Years pass'd before the Approache several barbarous Nations, who came out of the North and overran Italy, made St. Ambrose and others fly into Illyricum to escape their Fury where they liv'd in a kind of miserable Banish ment, as he himself speaks. 'Tis probably thought he took this Opportunity to visit Rome which had been the Place of his Education, which had as usual at first Salutation: whereup on he smilingly said, See now you kiss a Bishop Hand as I formerly told you, referring to the Passage in his Childhood.

He returns to Milan, and writes against the Arians.

While he continu'd at Rome, 'tis faid a Wo man wholly deprived of her Limbs by the Palin caus'd her felf to be brought where he was, and intreated his Addresses to Heaven for her; and that while he was praying over her, the caught hold of and embrac'd his Garments, and imme diately finding her Strength restor'd, she rose w and walk'd. Not long after this the Empire was clear'd from its Enemies, and thereupon he had Liberty to return quietly to his Episcopal See. After his Return, and upon the Defire of Gratian the deceas'd Emperor's Son, he wrote his Books de Fide therein defending the Deity of Christ, and the Doctrine of the Trinity in opposition to the Arians; to which he foon after added his three Books de Spiritu Sancto, to prove the Divinity of the Holy Spirit.

The Arians
Attempts
against
bim.

And now began the Troubles with which this Father was exercis'd throughout the remaining part of his Life. Justina, the Widow of the Emperor Valentinian I. discover'd her felf to be a great Favourer of the Arians, which she had dissembled while her Husband liv'd, and now endeavour'd to instill those Principles, and consequently a Dislike of Ambrose, into her Son Valentinian, whom, tho young, she had procur'd by her Interest to be made Colleague in the Empire with

pacho

of the

Fury.

Banill

bable

Romi,

whithat

'd his

ereup.

i shop!

that

Wo alfy,

and

and

aught

mme

ofe up

e was

: had

After

2 the

Fide,

d the

ians;

is de

Holy

this

ning

Em.

be a

had

en

onfe

alen-

het

with Gra

and

Gratian. She indeed advis'd him first to 'attempt Ambrose by fair means; but these Attempts were unsuccessful, for the good Bishop put him in mind of the Faith of his Father, admonish'd him to keep the same inviolable, and shew'd him that the Difference between that and the Arian Doci trine confisted in this, that the former was derived from the Mouth of Christ and his Apostles, whereas the latter was directly contrary thereto. The young Prince not enduring Contradiction, fell into a Passion, and commanded his Guards to furround the Church; at which the Bishop smiling as at a vain Scarecrow, he grew more incens'd, and openly commanded him to come out of the Church; but he refus'd, faying, He was rather willing to die there, than leave his Flock to be devour'd by Wolves.

Soon after this the See of Sirmium became va- He opposes cant, and Justina us'd her utmost Interest to 'em at Sirhave an Arian Bishop promoted to it, but on the mium, acontrary Ambroje hasten'd thither to prevent the bout same. Being there seated in the Episcopal Chair, A.D. 3801 a certain Arian Maid, as 'tis faid, confidently offer'd to lay violent Hands on his Clothes, and pull him out to certain Women of that Faction, that watch'd an Opportunity to murder him. Whereupon he told her, She had just Reason to fear the Judgment of God, and accordingly the fuddenly died and was buried the very next Day; which fruck a Terror into the whole Party, and caus'd 'em for that time to give over their Attempts. Then without any further Disturbance he ordain'd a Bishop in that City, and so return'd to Milan, where he found Justina and the Arians watching all Opportunities against him. Some she corrupt ed with Bribes, others with Promises of Prefera ment, to feize him in the Church, and privately to hurry him away into Banishment: but tho they several times attempted his Ruin, it pleas'd God Itill to disappoint 'em; yea the Arian Cause lost more and more Ground in the West, notwithstanding the strenuous Endeavours of Justina

the Empress to promote the same. He prewents the General Council defir'd by ile Arians.

This being observ'd by Palladius and Secundianus two Arian Bishops, they requested of Gratian, that a General Council might be call'd from all Parts of the Roman Empire, as knowing that the Strength of their Party lay among the Eastern Prelates; and it feems the Emperor confented that this their Defire should be granted. But Ambrose understanding the same, signify'd to him, That it was needless, inconvenient and unreasonable, for the Sake of these two Hereticks, to give a general Trouble to the Governors of the Churches throughout the Empire, many of whom thro Distance, Age and Poverty, were unable to take such a Journy, besides the Inconveniency of leaving their Flocks. It was therefore concluded, that a Synod should be summon'd to Aquileia, confifting only of the Bishops of the Neighbouring Provinces; and accordingly there met out of Italy, Dalmatia and France, to the Number of 32, together with the African Legates.

Is Prefident of a Synod at Aquileia. A.D.381.

In this Convention St. Ambrose probably prefided, as being the Metropolitan of the Province: and in feveral Preliminary Discourses, Endeavours were us'd to reclaim those Arian Bishops, but all prov'd ineffectual. The Fathers thereupon folemnly met in Council, and agreed that their Proceedings should be recorded; and then the Emperor's Letter was read, whereby they were conven'd and impower'd to judg of the Matters be-They also read an Epistle of Arius, containing his chief Errors; and Palladius's Thoughts were demanded concerning it, who replied, That the Emperor's Letter shew'd they had bindred it from being a General Council; and therefore seeing the Eastern Bishops were absent, they could not answer. Ambrose replied, It was agreeable to antient Custom for the Bishops of the West to meet separate from those of the East; however to prevent all Cavils, the Prafect of Italy had fent to em, so that they might have been there if they had pleas'd. But the others still persisted that the Em-

t

E

t

d

Emperor had been deceiv'd by 'em, and therefore they would make no Reply. Ambrose still demanded a positive Answer, and that he should either condemn Aritis, or else defend his Cause; but Palladius again faid, he came with an Expectation of a General Council, whose Judgment he would not anticipate, by answering before an in-

competent Judicature.

It

at

it

be **u**-

be ıd

es.

as

1-

ps

ly

to

an

0-

:

irs

all

0-

0m-

n-

e-

us.

es's

re-

ad

re-

bey

ee-

est

to

ent

bey

he

m-

After much Contention the Letter of Arius was Palladius debated in the feveral Branches of it, wherein and Secun-Palladius and Secundianus endeavour'd to evade the chief Controversy, professedly allowing that pos'd there Christ is the true Son of God, but yet would not acknowledg him to be truly God. So that at length after seven Hours Debate to no purpose, Ambrose as President of the Synod pass'd Sentence on 'em, whereby they were both depos'd from their Episcopal Office, and it was agreed that two Catholick Bishops should be ordain'd in their itead.

The Synod being diffolv'd, Ambrofe return'd Ambrofe to Milan, where his Adversaries were not so open publishes in their Attempts as before, but yet fignify'd their his Difill Will by more secret Affronts. Particularly course of two Gentlemen of the Arian Faction, and of an Christ'sineminent Station in Gratian's Family, came to him, carnation. and pretendedly defir'd him to preach upon the A. D. 382: Mystery of our Lord's Incarnation, promising to come and hear him on that Subject the next day. But they intended it only for ridicule, and therefore when a full Affembly was met with expectation of the Issue, they took Horse and rode out of Town. But the Jealous God who will no be mock'd, quickly and feverely met with 'em for when they were not far from the City, their Horses threw 'em, and they were both suddenly deprived of their Lives. In the mean time the People who knew nothing of this Accident, waited impatiently for their Coming, infomuch that Ambrose was necessitated to begin, telling 'em, he came to pay a Debt, but found not his proper However he inlifted up-Creditors to receive it. 2 2

on his intended Argument, and afterward enlarg'd his Discourse into that Treatise which is still extant, concerning the Mystery of our Lord's Incarnation.

Priscillian and the ruscillianists.

Much about this time a Spaniard of a noble Birth, a large Estate, and of no mean Learning and Parts, being seduc'd by one Mark an Egyptian Follower of the Gnofficks and Manichees, compos'd a particular Herefy of his own out of the Dregs of the two former. With the Gnosticks he allow'd his Disciples in the Exercise of all kind of promiscuous Lusts; and with the Manichees he afferted a twofold Principle of things, and taught that all things were govern'd by the Stars and a fatal Necessity: Also the better to conceal his Wickedness, he persuaded his Disciples that both Lying and Perjury were lawful. As to the Doctrine of the Trinity, he held the same Notion with Sabellius, together with the addition of some monstrous Opinions of his own. For these and other gross Errors, related by Sulpitius Severus, who wrote his Hiftory about twenty Years after, he was banish'd from his own Country, and therefore came to Rome; but Pope Damasus would not fo much as fee him, nor had he better Entertainment from Ambrose, upon his coming thence to Milan.

0

C

m

an

U

CO

an

m

Ambrose's Prediction of Macedonius, and the Event.

This Herefiarch being rejected by those two Bishops, resolv'd to try what Interest he could make at Court in order to his Restitution, which at length he procur'd by Bribery from Macedonius, a Man of great Authority, who afterwards bore a particular Grudg against St. Ambrose, for his endeavouring to obstruct him herein. And therefore when this Father was coming one day to the Palace, to intercede with him in the behalf of another Person, Macedonius having some notice of it, caus'd the Gates to be shut against him. Whereupon Ambrose sinding he could not obtain Entrance, departed, but lest this Message for him, That the time would come when he himself should seek Resuge in the Church, but would not be able to enter.

enter, the the Doors were open. This accordingly in a little Time happen'd to him upon Gratian's Death, when he endeavour'd to take Sanctuary in the Church, but could not find his way into it tho the Gates were wide open, and so he became a

Prey to his Enemies.

Y-

le

ıg

1-

n-

he

ks

nd

ne ht

115 th

C-

on

ne

0-

15,

r, nd

us

er

ng

3i-

ke

at

us,

re

his

re-

he

2ice

m.

un

m,

uld to

er a

For foon after this a great Change fell out in Maximus's the Empire by the means of Maximus, who was probably of Spanish Extract but born in Britain, where he had been Commander together with der, Theodofius. He also claim'd some relation to Con- A. D. 383. ftantine the Great; and therefore finding his Companion advanc'd to the Imperial Dignity and himfelf neglected, and having obtain'd an Interest in the Army, he got himself proclaim'd Emperor, transported his Forces into Gaul, and quickly secur'd the Western Parts to his Obedience. Gratian hearing the News, advanc'd with an Army to oppose him, and met him near Lyons in France, where the Fight continu'd for five Days, till Gratian feeing part of his Army defert, retir'd only with 300 Horse to attend him. Then Adragathius Master of the Usurper's Horse, went in 2 close Chariot, and gave out that it was the Empress coming towards her Husband: whereupon Gratian suspecting nothing went over the Rhone to meet her, but the Traitor suddenly leapt out and stab'd him. And thus this Prince of eminent Virtue and Piety, was unhappily cut off in the Flower of his Days.

And now Maximus treated all Gratian's Party Ambrose with great Violence, and hasten'd his March to- Sent to wards Italy; to prevent which Valentinian dif meet Maxipatch'd St. Ambrose as his Embassador to him, who mus. by a Mixture of Gravity, Authority, Humility and Eloquence, fo far prevail'd, as to keep him at present on the other side o' the Alps. This was an Undertaking of wonderful Danger and Difficulty, confidering the present Circumstances of Affairs, and therefore his Success therein was the more re-

markable.

Ujur pation an's Mur-

His Brother Satyrus dies. A. D. 383.

This Year St. Ambrose was by Death depriv'd of his dear Brother Satyrus, who had lately been in Africa, and was advis'd by his Friends not to return home in such a time of Confusion. But nothing could prevail on him to continue absent from his Brother in that Calamitous State of things; yea for haft he came over in an old rotten Ship, which yet brought him fafe to Land, where he was no fooner arriv'd but he went home and died. Ambrose bewail'd his Death in an eloquent Oration at his Funeral, but supports himself under the forrow of it, by considering he was taken away from the Evil to come.

4

cl

to

p

bo

be

A

201

th

w

ta

ha

m

th

Be

PY

un

alc

H M

neg

45

ve

er

nie

thi

to

bal

the

Endea-Pagani m:

The present Disorder of Affairs in the Empire, wours us'd thro Gratian's sudden Death, Maximus's successful Progress, and Valentinian's being Young and Timorous, caus'd declining Paganism to begin to lift up its Head, and its Votaries, to hope for the Restoration of their antient Rites. This bad been attempted about two Years before, when a Party in the Senate affuming the Name of the whole, presented a Petition in behalf of their Religion, which the greater part of the Senate quickly oppos'd with an Anti-Remonstrance, declaring if it were granted they would never come more among 'em. But hoping they had now a more propitious Season, this Attempt was renew'd, and the chief management of the Cause refer'd to Aurelius Symmachus, a Person of Honour, being at that time Præfect of Rome, and withal of eminent Note for Learning and Eloquence, and very zealous for Paganism. Upon these Considerations he was imploy'd to address the Emperor Valentinian in their Favour, and particularly to request that the Altar of Victory might be restor'd, as also that their Priests and Vestal Virgins might enjoy the Salaries formerly allow'd 'em.

Ambrose's Letter to the Emperer againft it.

St. Ambrose hearing of this, immediately sent a Letter to the Emperor to prevent his compliance fignifying, that as Princes are answerable to God, the supreme Ruler of the World, so they can't expect

en

to

ut nt

of

td,

1e

n ts

g

S-

d

0

le d

a 16

ir e

-

e

a

b

)n

S

ŗ

t

his Favour and Protection, unless they maintain his Worthip, and zealously oppose Idolatry. adds, that it seems strange how any could hope to obtain this of a Christian Emperor, especially such as had been always forward to shed the Blood of Christians, had demolish'd their Churches, and excluded'em from the common Privilege of being Tutors to Children. He excites him to Zeal in oppoling it, from the Example of his Brother Gratian of Glorious Memory; and withal admonishes him, how unfit it was that Christians in the Senate should be oblig'd to take their Oaths before an Idolatrous Altar. He advises him, seeing this Request was made only by a few of the Senate, and diflik'd by the bigger part, to confult Theodosius the Great, who was now the Eastern Emperor, about this Important Affair. He then desires his Majesty to let him have a Copy of the Petition, that he might distinctly answer it; and concludes with telling him, that if he should consent to it, they who were Bishaps must needs declare against it, and that the Church of God wou'd receive no Offerings from such as reedify the Temples of Pagans.

The Emperor hereupon sent him the Petition The sum of of Symmachus, wherein he largely, and with all Symmathe advantages of Eloquence, infifts upon the great chus's Ada Benefits of Paganism, pretending that the former Prosperities of the Roman Empire were owing thereunto, and particularly that the great Conquests and Successes they had heretofore obtain'd, were to be ascrib'd to their Addresses at the Altar of Victory. He on the other hand attributes all their late Misfortunes of War, Pestilence or Famine, to the neglect of their Gods, and represents Rome it self as pleading with 'em after the following manner. O ye Princes and Fathers of your Country! let me serve Heaven according to my antient Ceremonies, which I have no reason to repent of. this Religion that subjected the whole World to my Laws, and these Rites that repell'd Hamibal from my Walls, and drove the Gauls from the Capitol. He next apologizes for Paganism,

ala

ma.

70

Ch

nit

as

in

of

pe

eft

St

or

Ca

cri

m

in

to

ca fai

E

W be

to

Bi

gr ro

th

to

fo

m 0

th

F

to

to

H

PI 67

el

as the antient Religion of the Empire; faying, If Antiquity be of Force to render a Religion venerable, we are oblig'd to preferve that which has continu'd so many Ages, and to imitate our Parents, who herein happily trod in the Footsteps of their Progenitors. And then, he pleads the injustice of alienating the Lands given to the Vestal Virgins. and of bringing the Profits of 'em into the Exchequer, and pretends that the Consequences thereof had been Misery and Poverty instead of Profit to the Empire. Finally he closes his Address in this manner: We intercede for no other Religion but that which secur'd the Empire to your Majesty's Father, and gave him a Legitimate Issue to succeed him ; which bleffed Prince, Says he, looks down from Heaven, and beholds the Violence done to the Ministers thereof, as an affront to himself.

And of St. Answer.

This is a Summary of his Petition, to which Ambrose's St. Ambrose answer'd, by first intimating he had no reason to suspect this Religious Emperor's Constancy; but yet he entreats him not to make judgment of this Address, by the Floridness of the Expressions, but by the Momentousness of the Arguments. He then shews in many Instances, that his pretences of the great Advantages that the Empire had gain'd by Paganism, and the Mischiess that had ensued upon the neglect of it, were altogether groundless. And whereas he suggested, that the Roman Gods repell'd Hannibal from their Walls; he ask'd, why they suffer'd him then so long to infult over 'em, and kept him not at a greater diftance? He then infers, there could be no Force in this Reasoning, because Hannibal himself worship'd the Same Mock Deitys; and therefore if they gave success to the one, they were vanquish'd in the other. He next tells 'em, it was not their Gods, but rather their Geefe, that secur'd the Capitol from the insults of the Gauls; and demands, whether it was their adored Jupiter, that in the form of a Gooft vall'd Manlius to the Rescue of that Building? As to his pretence to Antiquity, he evidences by a multitude of Instances in Nature, that that is not ing,

ene-

on-

nts.

roof

ins,

behad

the

this

but

Py's

reed

rom Vi-

ich

bad

on-

dg-

the

rgubat

miefs

gehat

lls;

1n-

dif-

in

the

uc-

ger.

rathe

pas

pole

g?

y a

nat

al-

always the most perfect which is first; and that this was the Judgment of the Romans themselves, in respect of their Religion, appears by the various Changes which they had made in it, before Christianity took place in the Empire. And lastly, whereas they might object the Misfortune of Gratian, in being betray'd and murder'd, as a Punishment of his Suppression of Idolatry, he puts the Emperor in mind that a man's Merits must not be estimated by his Successes, and that an afflicted State is no certain Argument of a vicious Mind. or criminal Actions; which he illustrates by Instances of many of the best Men that have been most Calamitous, and of the worst that have been crown'd with Prosperity.

This is a breviate of his Reply, which you The Sucmay be fure appears with a much greater beauty cefs of it. in the Original it felf. It gave such Satisfaction to the Emperor, that the Address of Symmachus came to nothing, as likewife did another of the same nature, made by him afterwards, to the Emperor Theodosius. Indeed Symmachus himself was like to have fallen together with his Cause, being at that time charg'd with offering Violence to, and imprisoning the Christians, and even the Bilhops themselves, at which Valentinian was greatly provok'd; but in a Letter to the Emperor, he fo vindicated himself from this Acculation, that he became well fatisfy'd of his Innocency as to that Matter.

But the Symmachus was thus active in writing St. Augusfor Paganism, he became tho undefignedly a great tine sent means of promoting Christianity, by being the to Milan by Occasion of the Conversion of St. Augustin, and chus. that by the Ministry of this Venerable Father. A. D. 384. For there being a want of an able Professor of Rhetorick at Milan, Orders were fent by the Court to Symmachus to provide one fit for that Office. Hereupon he having had Experience of Augustin, pitch'd upon him, and fent him thither. St. Ambrose had soon his Eye upon him, knowing how to elteem such a Man of Learning, aniwerably

Symma-

ial

he

0

be d

Ter

con

uie

hou

Tun

T

ncr

ain who

profe ole,

M he

with

tur'c

wou

Deci

Aml

he c

oar with

T

hum

ber ers

he .

fter

ick

him,

deter

et .

Cate

o bis

nim

efir

Difp

and

ayin

to his Value, whose agreeable Carriage also foon gain'd him a great place in his Affections.

Converted and baptiz'd by St. Ambrose. A. D. 388.

Augustin diligently attended St. Ambrose's Ser. mons, not from any real Defires of Piety, but rather from Curiofity, to observe whether his Eloquence was sutable to the report he had heard of him. However his Doctrines like a diffilling Rain, prov'd a bleffed means of cleanling him from his former Pollutions; and as a good step tow'rds his Conversion, he was here brought to renounce Manichaism, in the Errors of which he had been long intangl'd. And after some Years, by the joint endeavours of this Bishop, and of good old Simplician that had been his Tutor, being fucceeded by a most eminent Exertion of the Divine Grace, he was throughly converted, and when he had been two Years a Catechumen was baptiz'd by St. Ambrofe.

Tustina Edict for the Arians.

1

In the mean time Justina fo far prevail'd by procures an her Influence on the young Emperor Valentinian as to procure an Edict, that the Arians should have Liberty to hold their publick Assemblies, and have Churches refign'd to 'em; and that who ever attempted to hinder it should be proceeded against as disturbers of the Peace, and guilty of high Treason. Benevolus being Secretary of State, was oblig'd by his Office to enrol the Laws that were pass'd; but being a Zealous Catholick, he refus'd to draw up this Edict, when fent for to that purpole, tho the Empress allur'd him thereto by promises of higher Preferment. At length being proof against all attempts, he took off his Girdle (an Action which among the Romans was a Token of discharge from an Office) and threw it at her Feet, politively refuling either to hold that or any other place upon such unrighteous Terms. Then another was substituted in his Room, and the faid Law pass'd, which Justina caus'd to be immediately put in Execution. Hereupon Ambrose was summon'd to Court, and Trials made whether they could prevail with him by fair means to furrender the Church according to the I mpeoon

Ser-

but

his

ard

ling

om rds

ince een

the

old fuc-/ine

hen

iz'd

by

nan

uld

ies,

ho-

ded of

of

IWS

ck,

for im

At off

ans

ew

hat

ms. ind

be

m-

ide

ans

perial

ial Edict. But the People flock'd after him to he Palace in great Crowds, offering themselves o be Martyrs, rather than luffer any Injury to e done to their Bishop. This occasion'd great Terror in the whole Court, so that they were onstrain'd to desire the Bishop to go out and wiet the People, by affuring 'em that the Church hould not be taken away; by which means the Tumult was dispers'd.

The Empress's favour to the Arians having St. Ampreças'd their Number at Milan, they ob- brose sumain'd one Auxentius a Scythian to be their Bishop, dispute bewho finding the Memory of Auxentius St. Am-fore the role's Predecessor still odious among the Peo-Emperor, ple, chang'd his Name into Mercurinus. He was Man of much boldness, and to make his Cause he better thought of, he challeng'd a Dispute with Ambrose before the Emperor, having propar'd some Gentiles to be present, who he knew would give it on his fide, and declar'd that the Decision should be left to the Emperor. This Ambrose rejected as an irregular way; whereupon the other triumph'd, and prevail'd with Valentinian cappoint a time, and force Ambrose to comply

with it. The Billiop return'd an Answer in writing, His Annumbly remonstrating; That his Majesty's Fa-swer. her would never undertake to judg in such maters, but left 'em always to the determination of he Bishops as their peculiar Province, and this fter he had been many Years baptiz'd, and a pubick Professor in the Church. He therefore told im, that his Majesty must needs be more unsit to determine in the nicest matters of Faith, who was et unbaptized, and not above the Degree of a Catechumen; and that he would certainly conclude ohimself, when Age and Experience had brought im to a more mature Judgment. He therefore delir'd, that if it must be put upon the Isue of a Disputation, the same might be held in the Church, and that the Reople might judg for themselves; aying, If thereupon they lik'd Auxentius better than

than himself, let 'em freely take him. Then he concludes, that no Tortures or Death should make him for sake the Nicene Faith; and if Auxentius requir'd that the Controversy between em should be refer'd to a Synod, he would be ready to attend Such an Affembly, but could not so far debase his Office, as to leave it to a Lay Judgment.

His Courage in refuling to Jurrender the Church.

The Court perceiving this Method avail'd not resolv'd upon Force, and by Auxentius's means Offcers and Soldiers were fent to demand the Church and all the Treasures belonging thereto, at which the People were greatly furpriz'd. To this Demandth Bishop calmly reply'd, Had the Emperor fent for what was properly my own, it should have been qui. etly resign'd unto him; but I can't yield that the Church should be rob'd, nor deliver up that which was committed to me to secure, and not to betray, He also express'd his defire to the People to be fill and quiet, declaring himself fully satisfied in the Care of Divine Providence.

How he and the People were supported under thefe Difficulties.

It fell out that one of the Lessons read that Day, was the Story of Ahab's demanding Naboth's Vineyard, and his answer thereto, God forbid that I should give thee the Inheritance of my Fathers; by which the Bishop was much animated, and improved the same in his answer to the Offcers. He took a like occasion from the 2d Lesson, which was the Evangelical Narration of our Saviour's whipping the Buyers and Sellers out of the Temple. The Spirits of the People were supported under these Exigencies, with Hymms and Psalms, at the end of each of which was a folemn Doxology in praise of the Holy Trinity, which way of Antiphonal singing was then newly brought into the Church at Milan, and therein the People were greatly delighted and encourag'd.

He is con-Church.

For some days the City was full of Confusion, fin'd to the the Great Officers being fent with frequent Melfages to demand the Church, which was still as resolutely refus'd; very great Disorders were committed among the People, which Ambrole

en-

ende

reac

Tob.

he e

the

hin

the

had

Day

hop

Chu

6 10

1

lay.

ind Prop

decl

bei

nov

whi

com

ron

hef

pp

11

ret

ign

rul

S

o d

whi Mai

whi

Chu

Reli

whe Chu

St.

Wo

afin

Deer

he

nake

ntius ld be

e hu

not, Offi-

arch,

h the

d the

for

qui-

obich

tray.

e ftill

2 the

Day,

oth's

rbid

Fa-

ited,

Off.

Hon,

r Sa-

t of

were

mns

as a nity,

new-

and

en-

fion,

Mer

11 25

were

profe

en-

endeavour'd as much as possible to prevent by reading 'em Lectures on some part of the Book of Job, that he might excite 'em to patience. Then he expounded a passage read that Morning out of the Psalms; O God, the Heathen are come into thine Inheritance, which he apply'd especially to the Goths and some of the barbarous Nations, who had now seiz'd the Church by violence. The Day was spent with much mourning, and the Bihop was constrain'd to remain all Night in the Church, where they pass'd the time in singing of Psalms, while the Soldiers guarded the same so toolely, that none could go out of it

The next Day being Paffion-Day or Good-Fri- The good lay, the Prophecy of Jonah was read in Course; Issue of ind the Bishop particularly insisted upon that these Trou-Prophet's compassion tow'rds the Gourd, and bles. declar'd that God would much more have Pity on heir great City, and that he had accordingly renov'd the Calamities of it. Immediately upon which notice was given that the Guards were commanded off, and all that had been taken from the People was order'd to be restor'd. hese Tidings a new Face of Joy and Gladness ppear'd thro the whole City, the Ambrose himelf had reason to apprehend that the Storm was not retover as to him, because of the continued Maignity of his Enemies; but their deligns were still rustrated by the favour of Divine Providence.

St. Ambrose was now sollicited by the People The Bodies to dedicate a great Church then lately built, to of Protasiwhich he consented, provided some Remains of us and Martyrs could be found to bury under the Altar, discover'd. Which was thought necessary, in those times, to Church-Dedications. 'Tis said a Discovery of such Relicks was made to him by a Night-Vision, whereupon he commanded the Officers of the Church to dig near the Tombs of St. Falix and St. Nabor, where they soon found the Bodies of two tall Persons, which prov'd those of St. Prolassus, and Gervasius, of whom the former had been beheaded, and the latter whip'd to Death

with

with Plumbata, or Scourges having leaden Bullet at the end of 'em.

Miracles said to be wrought by 'em.

The People mightily crowded to fee these Relicks, and 'tis faid great and eminent Miracle were wrought by 'em; particularly that one who had been blind many Years, was restor'd to perfect Sight, only by touching 'em with his Hand kerchief, and then wiping his Eyes therewith; that several who were posses'd and tormented by evil Spirits, were by the Contact of the Martyrs Bodies deliver'd from 'em; and that me ny by only touching the Clothes wherein the were wrap'd, were perfectly cur'd of their li firmities. These Miracles were indeed at that time deny'd by the Arians, but they are confi dently affirm'd by St. Ambrose, Augustin and Paulinus, as things observ'd by themselves, and generally known in the whole City.

St. Ambrose's Prefervation.

St. Ambrose particularly improv'd these things against the Arians, in a Sermon he preach'd m on the bringing those Corps into his Church, and in another the next Lord's Day, upon the Interment of 'em. Thereupon the Arians were fo o verpower'd, that they were forc'd to stop the begun Persecution; yet still several at Court ender your'd not only to murder Ambrose's Reputation but also to take away his Life. Among the reft desperate Fellow rush'd into his Bedchamber w affaffinate him; but as he was lifting up the Swon to strike the fatal blow, his Arm grew stiff, and the Sinews hrank up; whereupon he being amaz'd, confess'd that Justina the Empress in ploy'd him, and on his Repentance his Arm was restor'd. This Story is related by Paulinus on of St. Ambrose's Presbyters, who wrote his Life and also reports that they afterwards attempted his Ruin by Sorcery, and Magical Arts, but the evil Spirits confess'd they could not prevail ?

He is fent on a mus.

By this time Maximus was making all Prepart 2d Embas- tions to invade Italy, the news of which coming sy to Maxi. to Milan mightily surprized the Emperor, and vith inc is C

the

re o

on fac

get cul

Tr pri

wit

hi

ga

ac

nis

ran

icce

fer

ppe

oith

nd

is 1

ul P

How

age

op a

Vere

lain

elus

Olar.

W

ke l

he T

airly

voul

out v

1 rol tt illets

Re.

acle

Who

per-

land-

ith;

ented

thele

t ma-

they

r In

that confi-

and

, and

bings

d up

, and

Inter-

100

their

nder

ation

reft

er to

word

ftiff,

being

s im

1 Was

us one

s Life

mpted

at the

ail a

epara-

oming

, and the the whole Court; and however Ambrose had been reated as an Enemy, they now apply themselves to him for shelter, and desir'd he would venture on a fecond Embaffy to the Usurper, having been faccessful in a former. The good Man being forgetful of Injuries, was brought without much diffifulty, to undertake this Journy; and arriving at Triers where Maximus then was, he demanded private Audience, but was only admitted to speak with him in the publick Confistory, where his hief Officers were about him. Ambrose excepted gainst this, as not sutable to his Episcopal Chaacter, but yet refolv'd not to be wanting in his Endeavours to put a stop to the Enemies ad-

Maximus being fat in Council, rose up on Am- His Audirose's coming in to give him the Kiss, as was usual ence. tthe Reception of Bishops, which he refus'd to ccept of, telling him, He wondred why he should fer it, seeing he did not own him for a Bishop, as ppear'd by the manner of his Audience. his Maximus being disgusted, upbraided him outh having deceiv'd him in his former Embally; nd told him, that if he had not been detain'd by is Interposure, none could have stop'd his successul Progress. The Bishop reply'd to this purpose, How did I obstruct your Army, or oppose your Pasage into Italy? Did I encounter your Forces, or op up the Alps, and render 'em unpassable to you? Vere it in my Power, I should not fear your Comaints of me for so doing. Wherein did I ever elude you to accept of a Peace, seeing you sent Victor our self to desire it?

With these and many other Expressions of the His return ke kind, this Father freely and boldly treated to Milan. he Tyrant, and yet was, to the wonder of most, airly dismiss'd by him, with a Promise that he vould enter with him into a Treaty of Peace. at when afterward Ambrose refus'd Communion with him, and the Bilhops of his Party, he was incens'd that he charg'd him presently to leave is Court; and Ambrofe's Friends thereupon ad-

vis'd

vis'd him to look well to himself, since the Userper was so provok'd that he would scarce fail of seeking revenge. Notwithstanding which before his Departure he interceded for Hyginus an aged Bishop, just then order'd to be banish'd, that at least he might have better treatment in his Exile than was by his Sentence allotted him; but this Address was rejected, and he himself expell'd from the Presence of Maximus. There upon he went back to Milan, and caution'd Valentinian to take heed how he treated with the Usurper, who pretended Peace, but intended War, the truth of which soon appear'd.

Maximus invades Italy.

For Valentinian being displeas'd with Ambrosis management dispatch'd Domninus one of his great Favourites upon the same Message, who was teceiv'd with all feeming respect; and as a Token of Friendship to his Master, Maximus sent a great part of his Army to affift him against some other Enemies then breaking in on Pannonia. But thek Forces being come to the Alps, according to the private Orders that had been given 'em, fecur'd all the difficult passages; and Maximus thereupon with his whole Army entred Italy without Oppose tion, taking up his Head Quarters at Aquileia Upon this furprizing News Valentinian and his Mother fled to Thessalonica, and sent thence to Theodofius the Eastern Emperor, intreating his speedy assistance. Maximus in the mean time went on with great Rage and Fury; and tho we don't find that Milan suffer'd in particular, yet Ambrose was very sollicitous to relieve those that were distressed in other places: and when he had no other way left to perform it, he broke the Church Plate in pieces, and distributed it for the ransom of Captives; with which the Arians afterwards reproach'd him, but he vindicated himself from the necessitating Circumstances which occasion'd it.

a

2

ti

t

r

W

C

fi

u

N

bi

vi

at

fit

to

H

fu

th

or

T

Is surprized Theodosius, upon their earnest Application, and behead-came to Thessalonica; yet he moved but slowly, ed by The-till falling in Love with Galla Justina's Daughter, odosius.

Ufor.

ul of

efore

an a-

ifh'd,

nt in

him:

mself

here.

Va-

the

nded

rofes

great

s te-

oken

zreat

ther

thele

o the

d all

poli-

ileia.

his

e to

his

time

We

yet

that

had

the

the

ians

ated

hich

ion,

NIY,

ter,

a Princels of extraordinary Beauty, the only terms of obtaining her was a speedy prosecution of the War against the Tyrant. Upon this the Expedition went on vigoroully, and while Maximus fufpected he would come upon him by Sea, and made his chief Preparations to oppose him that way, Theodofius march'd with his Army by Land thro the Straits of the Appenine Hills, and fo furpriz'd Aquileia. Here Maximus was suddenly seiz'd by the Van of the Army, pull'd off from his Throne, strip'd of his Imperial Robes, and brought bound to Theodosius, who after some severe Reproaches commanded him to be beheaded: to which speedy Execution he was the more excited by the Clamours of the Soldiers against the Usurper. Thus there was a happy turn in the Affairs of the Empire, Valentinian being reftor'd to his Government, and the Tranquillity of Italy re-establish'd.

It happen'd while the Eastern Emperor was Certain at Milan, that some Christian Monks in the East, Monks burn as they were going a Procession at a Festival a Jewish time, were affronted by certain Jews, and some of the Valentinian Hereticks; whereupon being inrag'd, they set on fire a Church of the latter; with a neighbouring Synagogue of the some of this Fact a relation was soon given to Theodosius by his Governour in the East, who was thereupon greatly displeas'd, and order'd that the Monks should be punish'd, and the Synagogue rebuilt at the Charge of the Bishop of that Province.

Ambrose hearing of this Order, wrote to the Ambrose Emperor, intreating him to accept of his Medi-interceeds ation, telling him, if he thought not his Request for em. fit to be heard by him on Earth, he had no reason to expect that his Addresses would be received in Heaven, in behalf of himself and the Empire. He further pleaded, what a reproach it would be to the Christian Religion, that the Temples of Jews or Pagans should be erected out of the Churches Treasures. But he could not prevail to appease

Aa

the Emperor's mind tow'rds those who had been guilty of fuch disorders, till after some time, as he was preaching before Theodosius, and infifting on the usefulness of Ministerial Reproof, which he handled to the great Satisfaction of the Auditory, in this Discourse he brought in our Saviour speaking to the Emperor after this manner : I advanc'd you from a low Estate to your present Dignity; I have given your Enemies into your Hand, and have quietly setled your Son on the Throne, and do you now cause my Enemies to tri-umph over me? The Emperor ask'd when Sermon was done, whether he had preach'd this against him? No, reply'd the Bishop, but for you. And thereupon the Emperor confess'd he had been too severe upon the Eastern Bishop aforesaid, and therefore revers'd his Edict against him, and solemnly engag'd he should be brought into no trouble upon this Account.

Theodofi-Ambrote a Riot. A. D.390.

During Theodosius's Continuance in the West, us promises a very sad Accident happen'd in Thessalonica, upon the occasion of a Coachman of Buthericus Mato forgive ster of the Horse in Illyricum, who was committed by his faid Master to Prison for unnatural Lust with his Butler. A little after this a famous Horse-Race was appointed in the publick Hypodrome, and thereupon the Multitudes much importun'd that this Coachman might be fet at Liberty to perform it, being very expert in such Exercises. His Master denying their request, a tumultuous Rout presently affaulted and kill'd him; they alfo knock'd feveral others on the Head, and drag'd 'em about the Streets. The Emperor hearing this ill Tidings, was greatly provok'd, and refolv'd to revenge this Riot on the City. But Ambrose immediately interpos'd, and with much Difficulty fo appeas'd his Anger, that he at length promis'd to forgive this great Infolence.

But when the Bithop was withdrawn, his Nowards cru-bles pleaded what encouragement it would be to the popular Fury, if such Villany should go unveng'd the punish d, and thereby prevail'd with him to fend fame.

a Warrant to take publick Revenge for the Violence that had been offer'd his Commissioner. Upon this the Soldiers destroy'd all that came next, and fill'd the City with blood, without any regard to Persons or Circumstances. There were no less than 7000 murder'd in three hours time. and no distinction was made between the Guilty and the Innocent. Particularly a Merchant's two Sons being hal'd to Execution, were follow'd by their Father, who with most passionate intreaties beg'd that his Life might ransom theirs, and withal offer'd to furrender his whole Estate as an additional Compensation. But the barbarous Executioners relented only fo far as to grant that one of 'em should be spar'd, and therefore bid him take his Choice, which excited a violent Commotion and Anguish in his Mind. For alas! his Love was equal to both, and therefore he could come to no Resolution, but stood sighing and lamenting, not knowing whether to chuse, till they were both cruelly flain before his Eyes.

All good Men were greatly troubled at this Ambrose's horrid Massacre, and Ambrose in particular, bold Letter who was now with feveral other Prelates fitting to the Emin Council. The whole Synod much lamented peror therethe Cruelty of this Proceeding, greatly blam'd upons Theodosius, and committed the management of the Affair to this Father. He thereupon prefently dispatch'd a Letter to the Emperor, in which he fignify'd the Heinousness of the Fact, and reprov'd him for the breach of his solemn Promise, and withal admonish'd him by a publick and real Repentance to reconcile himself to God and his Church. He affur'd him, without this he could not be admitted to Christian Communion; and told him, he had a particular warning from God, to exclude him there from. till such a Repentance was manifested. And concluded by faying, he was refolv'd to prefer his Duty to God before his respect to the Imperial Dig-

nity;

of,

hé

ur n-

ur

he

1-

T-

nft

nď

00

nd

fo-

u-

ft,

p-

la-

ed

ult

fe-

ne,

to

es.

ous

al-

ď

ng

re-

ut

ch

th

0-

to n-

nd

2

The Life of St. Ambrose.

71

te

K

0

fa

al

D

fo

ri

th

fo

L

di

up

A

af

vi

tu

T

T

tro

Sho

ter

al

W

ro

ch

Wa

by

How be oppos'd his Entrance into the Church.

The Emperor upon reading the Letter was greatly disquieted in his Mind; for the he was foon provok'd to Anger, yet being a good Man, he quickly return'd to a due Consideration of things. He thereupon went to Milan, and attempted to enter the Church as he was wont; but the Bishop met him in the Porch, and accosted him in the following manner: It may be Sir, you han't yet a due Sense of the Horror of the late Massacre; and perhaps your Imperial Lustre so dazles the Eyes of your Reason, that you can't sufficiently discern your Fault. But consider Sir, that you are of the same Nature with those whom you govern, who are not only your Subjects, but in some fort your Fellow-Servants, as being under the Same Supreme Lord with your self. How then can you lift up your Hands in Prayer, or firetch 'em forth to receive the Holy Communion, which are yet defiled with the Blood of the Innocent? Be gone then, and attempt not by a second Crime to aggravate the former, but submit to the Discipline which our great Lord has appointed in his Church, which the it be sharp, is wholesome, and conducive to your Soul's Health. The Emperor being aftonish'd pleaded in his own behalf, that even David was guilty of Murder and Adultery. To whom the Bishop replied, Sir, as you have followed him in Sin, so likewise imitate him in Repentance.

Theodofi-

Theodosius after this continu'd eight Months in us's humble a Penitential State, being constantly cloth'd in Submission. Mourning-Apparel. And when the Solemnity of Christmas drew nigh, he was excessively overwhelm'd with Sorrow, at the Thoughts of his being then excluded Communion; which Rufine the Comptroller of his Houshold perceiving, boldly made Application to Ambrose in his behalf, but receiv'd a smart Reprimand from him, as having been an Adviser of the Massacre. Then the Emperor himself came and calmly told the Bishop, He desir'd not to violate the establish'd Order and Discipline; I only intreat, said he, to be

releas'd from the Sentence of Excommunication, and that you would imitate the Tenderness of our Saviour, who is ready to receive all returning Penitents. Then the Bishop enquired, What Fruits of Repentance he had brought forth for so heinous a Fault. To whom the Emperor replied, 'Tis your Office to prescribe the Remedy, and mine to comply with it.

n

d

i,

r,

te

So

7,

in

er

en

ch

ch

to

ne

is

d

or

y.

re

e-

n

n

of

is

e

5

.

1,

n

e

2

Then the Bishop requir'd the following Satis-What Safaction: Since, says he, Passion has been the Causetisfastion
of this Mischief, let a Law be established to vacate he made.
all Edicts that are made in a Fury, and that all
Warrants that reach Life or Estate be kept thirty
Days, and then presented again to the Emperor before Execution, that so by delaying Judgment,
Reason may have the more free Exercise in considering the Restitude of the Sentence. This Motion
the Emperor thought very reasonable, and therefore readily comply'd with it, and caus'd such a
Law presently to be drawn up, which he immediately sign'd with his own Hand, and was thereupon absolv'd by the Bishop.

The foremention'd Synod, which had engag'd Jovinian Ambrose in this Treatment of the Emperor, was and bis O-affembled at Milan, upon the Occasion of Jo-pinions convinian, who had been a Monk, but was now re-demn'd. turn'd to a secular Life, and then began to teach, A.D.399.

That Marriage was a state as acceptable to God as Virginity; that the eating all sorts of Meats with Thanksgiving, was as good as a religious Abstinence from some sorts; and that all the sincerely faithful shou'd have an equal Reward in Heaven. And afterward he taught with Helvidius, That our Lord's Mother after his Birth continued not always a Virgin, but had Children by Joseph: all which were it seems at that time esteem'd very gross Errors. But doubtless that which he was further charg'd with is far worse, That our Saviour did not take true Flesh upon him. For these Opinions he was condemn'd by Pope Siricius and by this Council, and afterwards was banish'd for 'em by Theodosius out of the City. He indeed still

Aa 3

kep

kept Meetings near the City, till at length he was in the Year 412 fent by Honorius into an Island of Dalmatia, call'd Boas, where he died in Exile.

Valentinian murdered. A. D. 392.

Theodofius being now return'd into the East, Valentinian went into France to oppose some barbarous People, who there invaded the Empire. In this Expedition Count Arbogastes General of the Forces, being rich, had by Bribes much engag'd the Soldiery to him, and thereupon made very bold with the Emperor on feveral Occasions. Valentinian observing it, grew jealous of his Honour, and thereupon gave him a Warrant to difcharge him from his Command; but he bluntly replied, He receiv'd not his Commission from him. nor shou'd be take it away: and a few days after the Emperor was found strangl'd in the Palace. Not long before Valentinian had earnestly desir'd to be baptized, and sent for St. Ambrose in order to it; but the Bishop being on his Journy, was met by the doleful News of his Murder. The Body was convey'd to Milan, and magnificently buried, Ambrose preaching the Funeral-Sermon, wherein he much bewails the untimely Death of this Prince; and withal proves that his want of Baptism which he had so much defir'd should not prejudice his Eternal Happines, God graciously in such Cases accepting the Will for the Performance.

Eugenius
usurping
the Empire, encourages Pa
ganism.

And now the Imperial Throne being empty, was usurp'd by Eugenius, who was a Person of mean Birth but of great Subtilty, and had so in sinuated himself into Arbogastes, that being in a strait what to do, he advanc'd him to the Empire. Philostorgius says he was a downright Pagan; and they that speak most favourably affirm, he was but an hypocritical Christian, so that the Gentiles had mighty Hopes from him; yea under him they soon got the Altar of Victory restor'd at the publick Charge, which they could never obtain before. He was now advanc'd into Italy, but before his Arrival at Milan, Ambrose was

gone

gone thence upon fome publick Bufiness; however being at Florence, he wrote to him, and complain'd of the Favour he had shewn to the Pagans, as that which would ne'er be granted by any former Emperors, and which he had himself been instrumental to prevent, and therefore could not but still be zealous

against it.

nd

X-

a-

12-

In

he

ď

ry

1-

0-

f-

V

n,

er

e.

d

n

7,

r.

St. Ambrose continu'd at Florence, till Eugenius Is vanhad left Milan, being gone thence to encounter quilid and Theodofius, who was coming with an Army a- executed by gainst him. He and his Accomplices went from that City with such Confidence of their Success, that Arbogastes, and Flavianus, who was Præfect of Rome and a Gentile, threatned, that at their coming back to Milan, they would turn the Church into a Stable, and make the Clergy Serve in the Wars; but God mercifully prevented 'em herein. For Theodofius coming on 'em sooner than they imagin'd, obtain'd after a bloody Battel, a Compleat Victory, and fent a Party of Soldiers to apprehend Eugenius, who fat on a Hill, waiting the Issue of the Fight. When he faw the Soldiers come panting tow'rds him, he took 'em for Messengers of Victory; and ask'd, Whether according to his Order they had brought Theodosius? They reply'd, No, they had not brought Theodosius to him, but were come to fetch him to Theodosius. Thereupon they bound him and carried him to the Emperor, who caus'd him to be presently put to Death. Arbogastes being frighted by the pursuing Enemies, and tormented with the Consciousness of his Villany, became his own Executioner.

Theodofius the Emperor continued some time Theodofiafter this at Milan, where the very next Year us's Death. he fell fick amidst the publick Joys and Tri- A.D. 395. umphs. In the time of his Sickness he often fent for Ambrose, and express'd to him a greater Care of the Church than of the Affairs of the Empire. To ease the People, he forgave the Taxes that were due at that time, and passed a general Act of Indemnity. And then having Aa 4

fettled the Imperial Dignity between his two Sons, Arcadius, and Honorius, and made Count Stilicho their Guardian, he died on January the 17th, to the unexpressible loss of the Empire, but especially of the Catholick Church, to which he was always a tender Father. His Corps were carried to Constantinople, but his Funeral was solemnized at Milan, where Ambrose made a long Oration in Commendation of him.

his

by

Fle

him

Te

and

ing

For

of t

Let

tian

ftle

her

ma

but

er.

tov

ali

cor

wr

to

for

gre

Shi

by

nar

ret

thi

to

hin

ne

Gr

the

in Ch

an

har

and

1

His Cha-

He was indeed an excellent Prince, Religious and Devout, Humble and Courteous, Gentle and full of Clemency, Merciful and Compassionate. He was Wife and Just in his Conduct, and Courageous in his martial Undertakings, and withal successful in his Proceedings. This kind of Character is not only given him by Christian Writers, but also by Aurelius Victor a Pagan, that liv'd in his time, and compares him to Trajan for his Excellent Qualities, who was one of the best Heathen Princes that ever sway'd the Scepter. Yea he tells us, that Theodosius was free from those Vices that sometimes blemish'd Trajan's Government: and much more he speaks in his Commendation, tho indeed Zosimus, who never writes well of any Christian Emperor, gives a different Character of him.

Ambrose instructs the Queen of Marcomanni in Christianity.

A.D. 396.

In the publick rejoycings upon Honorius's coming to the Western Empire, one Cresconius a Malefactor that had fled to the Church for Sanctuary, was forcibly fetch'd thence, to be thrown to the Beasts in the Amphitheatre. Ambrose used all possible endeavours to secure him; but finding his attempts unsuccessful in defence of the Privilege of the Church, he at length cast himself down at the Altar, lamenting with Tears the Violence offer'd thereto. And 'tis faid the Issue was, that when the Leopards were let loose on Cresconius, instead of seizing him, they ran directly to those that had violated the Church, and grievously wounded 'em. Soon after this a Servant of Stilicho being too much indulg'd by his

10

ıt

1e

e,

h

25

al

le

US

le

0-

t,

s,

y

07

es

10

er

at

eh

d

·f-

of

D-

a-

ne II

g i-

lf

e

e

n

-

a

is

his Master, was for his Wickedness deliver'd over by Ambrose to Satan for the Destruction of the Fless; whereupon an evil Spirit presently seiz'd him, and tormented him, to the Amazement and Terror of the Beholders. The report of these and other remarkable things done by him, being spread abroad, made his Name samous in Foreign Nations; and among others Fritigil Queen of the Marcomanni hearing thereof, sent him a Letter, intreating him to instruct her in the Christian Faith. He thereupon return'd her an Epissel in a Catechistical form, wherein he advis'd her to maintain Peace and Unity with the Roman Empire, and she thereupon came to Milan, but too late, to converse with this her Instructer.

For now the Life of St. Ambrose began to draw His last toward a Period, who foretold his own Death Work. a little before his Sickness, but yet said he should continue till Easter. Paulinus his Amanuensis who wrote his Life tells us, that as the Bishop was distating to him an Exposition on the 43d Psalm a little before his Exit, he suddenly look'd up, and to his great surprize observ'd a Globe of Fire, like a Shield surrounding Ambrose's Head, which entred by degrees into his Mouth; upon which his Countenance was white as Snow, but in a little time it return'd to its former Complexion. He adds, this was the last time the Bishop distated any thing to him, whence that Exposition was left imperfect by him,

Count Stilicho was greatly troubled at his Sick-His Couraness, and openly said, the Day upon which that geous View Great Man dies, Ruin hangs over Italy, and of Death. therefore sent to entreat his Importunate Prayers to God for the Preservation of his own Life, in consideration of the unspeakable Loss the Church would receive by his Death. The only answer he return'd to the Messengers, was, I have not so carried my self as to be asham'd to live, and I serve so good a Master, that I am not asraid to die.

Da

rin

col

tr

and

der

and

Ac

anc

ed

firf

kil

van

to

pro

he

Eru

and

wha

rac

wit

pec

his '

on b

H

whi

on p

mor

part

De S

and

conf

now

whic

his t

as h

tion.

run 1

her c

To

place

His Death and Funeral.

The Day on which he died, he lay several Hours with his Arms stretch'd out in the form of a Cross, and with his Lips continually moving. tho none could hear his Words. Honoratus Bishop of Vercella, being laid down to take a little rest in an upper Chamber, suddenly heard a Voice, which faid three times, Make haft for he is about to depart; who thereupon came down and gave him the Holy Eucharist, and then he immediately expir'd on April the 4th. His Funeral was at tended by Persons of all Ranks, not only Christians but Jews and Gentiles; and many endeavourd to touch his Body with their Handkerchiefs, imagining they should thereby be secur'd from the Attempts of Evil Spirits. Simplician, who had been his Tutor, now succeeded him in his Office, and feems to have been defign'd by him for that Station before he died. For when four of his Deacons in the time of his Sickness were speaking about a Successor, tho they were at a great di stance, and whisper'd so low, that they could fcarce hear one another, yet upon the mention of Simplician, Ambrose to their great surprize cry'd out three times together, he is indeed Antient but he is a good Man.

Ambrose's Character.

This good Bishop was even in his more private Life, a publick Example of Piety and Vir tue. He was constant and fervent in his Devotion, wherein he spent most part of the Day, and sometimes the Night: he was also much mortify'd in his Appetites, temperate in Eating and Drinking, and very Compassionate and Charle table to the Poor, ready to forgive Injuries and to do Good for Evil. The he was of an honours ble Birth, of a large Estate and eminent Dignity, yet he was very humble in his own Thoughts and in his Demeanour to others. He often cor fels'd his unfitness for his Office, and frequently faid with the Apostle, 'Tis by the Grace of God I am what I am. He was very diligent and la borious in his Work, usually administring the Lord's Supper daily, and preaching every Lord's Day;

Day; and withal he spent much time in preparing the Catechumens for Baptism. He was most tourageous in defending the Catholick Faith, frenuous in maintaining Ecclesiastical Discipline, and impartial in reproving Persons of all Orders.

of

ing,

Bi-

ittle

ice,

bout

gave

ate-

sat-

ifti

ur'd

ma-

the

had

fice,

that

Dea-

3 2-

di

ould

tion

rize

tient

pri-

Vir

evo

Day,

nor.

and

nari.

and

ura-

nity,

ghts

con

ntly

God

la-

the

ord's

)ay;

As to his Intellectual Qualifications, as he well of his inderstood the Language, so he had no mean Learning. Acquaintance with the Learning of the Greeks, and had in his younger Years attain'd some Knowledg in the Philosophy of Plato. When he was first ordain'd Bishop, he had indeed but little kill in Theological Studies, but afterwards advanc'd therein with such speed, that he seem'd to be in some fort inspir'd from Heaven. He improv'd in his Learning, while he taught others, as he himself acknowledges: and tho his Stock of Erudition was not large, he made a very wife and profitable Improvement of it. He supply'd what defects he found in his own Studies, by extracting the marrow out of the Greek Fathers, with whom he was well acquainted; but he epecially convers'd with, and imitated Origen in his Writings, for which he was indeed reflected on by St. Ferom, but without any just Cause.

He wrote most of his Works with his own hand, His Wriwhich are of feveral forts. As to his Treatifes tings. on particular Subjects, they are faid to be little more than Translations from the Greek Fathers, particularly Jerom gives this account of his Book De Spiritu Sancto. His Sermons are usually short, and deliver'd in a popular way, few of which considering the frequency of his preaching are pow extant. There are still 8 Books of his Epiftles, which contain either Historical Transactions of his time, or Elucidations of fuch particular Texts, is had been propounded to him for his Resoluion. Finally, his Commentaries on the Scripture run much in an Allegorical strain, after the manher of Origen, whom he chiefly follow'd therein. To conclude all, Antiquity has given him the first place among the four Great Doctors of the Latin

Church;

Church; and he was greatly esteem'd in his Life time, not only among the more Learned, but even in barbarous Nations.

The End of St. Ambrose's Life.

The LIFE of St. EPIPHANIUS,

Bishop of Salamis in Cyprus.

Epiphanius born in 316.

BEsanduce a Village in Palestine, the otherwike of little Note, yet became remarkable a-Palestine, mong Ecclesiastical Writers, by being the about A.D. Birth-place of St. Epiphanius. It lay near Elemtheropolis, a City often mention'd by Eufebius and St. Ferom, and by them intimated to be near the Western Border of the Tribe of Judah, whence fome have mistakenly accounted it the same with Hebron.

His Parentage and Education.

The only account we have of his Minority, is given by one John that call'd himself Epiphanius Disciple, and wrote his Life, wherein he tells us that his Parents were Jews of mean Quality; his Father being an Husbandman, and his Mother a maker of Linen Cloth, who had only two Children, viz. Epiphanius, and his Sifter Callitropes. He further informs us that his Father dying when he was but 10 Years of Age, and leaving his Family very poor, this his Son was adopted by one Tryphon a Rich Jewish Lawyer, who be stow'd on him a liberal Education according to the Jewish Mode, defigning to give him his only Daugh-



Life even

wife
athe
Lleuand
the
ence
vith

is us his his her two trotroto mly get-

0

ing live Core hat y; her her her her her her hild lmo entrileff her hild lmo entrileff her hild with heir her her her her her her hild lmo entrileff her hild lm

Daughter in Marriage, but she was quickly after taken away by Death; and her Father foon following, left Epiphanius the fole Heir and Possessor of

his plentiful Estate.

This Writer further tells us, that his Mother be- His Coning dead, he took home his Sifter, and that they verfion to iv'd together in great Wealth, and with a mutual Christiani-Contentment; and that as he was going to the ty, about place of his Nativity, where part of his Estate lav. A. D. 332. he met one Lucian a Monk, whom he observ'd to e of eminent Charity and Devotion, and thereore fell into Acquaintance with him. He adds, hat this Monk made him aProfelyte to Christianity; and having instructed him in the Doctrines hereof, at length baptiz'd him; and that he hereupon fold his Estate, bestow'd it on the Poor, and tho but 16 Years of Age, betook himelf to a Life of Solitude. But it must be cones'd that the Relations of this Author are look'd pon by Learned Men to be at best of very oubtful Credit, and therefore I will not imofe 'em as any other upon the Reader's be-

But whatever be thought of the foregoing Nar- His Traative, we have a more undoubted Account, that vels into his younger Years he went into Egypt, and as Egypt, and probable, refided mostly at Alexandria, a City Danger great Eminency in that Age for Learning and from the hilosophy. Here, as he himself tells us, he was Gnosticks. most drawn away by the Gnosticks, in whom entred the worst Principles and Practices of the ilest among the Antient Hereticks. hen of that Party being taught by their Religion if one may fo call it) to put off shame, took adantage of his Youth to allure him amongst 'em by heir wanton and filthy Stratagems. By means f these, he so far satisfy'd his Curiosity, as to ead their sensless Books, and acquainted himself with the detestable Mysteries of their Heresy, hich they scrupled not to reveal to him. But e soon found 'em so directly contrary to his Reaon, and offering such Violence to his natural

Conscience, that he assures us he soon grew apprehensive of his Danger; and was then excited earnestly to beg the Divine Aids, w intirely preserv'd him from their Sollicitations Foleph was secur'd from those of his wanton

The vicked tress. Custims of the Gnoflick Women:

These lewd Women being perplex'd at his scaping their Snares, deridingly said one to any or ther; That seeing they could not save him, they city. abandon'd him to be ruin'd by the Hands of the latter Prince, meaning one of those Powers, which cording to their wild Imaginations, presided ver their Lewd, tho by them call'd Religious Prodefer tices. It was usual with 'em to employ the me beautiful of their Number to ensuare men their Party, which they profanely call'd 'em; and therefore they esteem'd it their proach, when they were unfuccessful in Attempts. This made fuch of 'em who had ga a Profelyte by those wicked Methods, to trim over others after the following manner: I a chosen Vessel, and have been capable of sa such as you could not. A deplorable Influ how far human Nature may degenerate to in their Shame, and gloss over their execution Practices with religious Pretences!

Epiphanius returns into his own Country, about A. D. 336.

Epiphanius, being deliver'd, thought him oblig'd in Conscience to detect this cursed Co of whom there were no less than fourscore in place, which he did fo effectually that he pro em to be totally rooted out of that City. I he apply'd himself to a strict Observation of manners of those Devout and Pious Ascetical which Egypt was at that time famous in Christian World. He aspir'd after an accur Imitation of 'em in their Lives, in which Co he continued till about 20 Years of Age, then return'd into his own Country, and came a Disciple of Hilarion, the Founder of Hilari- Monastick Life in those Parts.

on the Palestine Hermit.

This Hilarion was born in Tabatha near Ga in the South of Palestine, and was for some manage

de fair where ordair afterw

famou

and c

which

the [[]

Thi

place

among

ande

fame was

ive :

into S

Livin

died

Life i

Epi place

nor d bout

the Bi

lowin of his

time t

by w

days 1

therec a Sett

Bilho

to pre

the ch

feffor,

He on

ew mander the Discipline of St. Antony the noted Egypther sian Hermit, by whose example he began the win same kind of Life in this his own Country. He ions was forc'd under Julian's Reign to quit his naon we soil, and fly into Egypt, whence he fail'd into Sicily, reliding there some time, and got his t his Living by cutting of Wood, which he us'd to carto by on his back, and fold it in a neighbouring they city. He went thence into Dalmatia, and in the latter part of his Life fix'd in Cyprus, where he died in the Year 372. and Epiphanius wrote his fide life in a short Letter, which Jerom afterwards

of the

ticks

in

Cas

ge,

and I er d

GA met

describ'd more largely.

Epiphanius after this built a Monastery near the Epiphanius place of his Birth, which he govern'd many Years, us made nor did he ever wholly quit the care of it. A-Bishop of Salamis.

The Bishoprick of Salamis in Cyprus, upon the following the Bishoprick of Salamis in Cyprus, upon the following the above mention'd Writer the Bishoprick of Salamis in Cyprus, upon the folding lowing Occasion, as the above mention'd Writer of his Life tells us. Epiphanius came about that time to visit Hilarion, then residing in that Island, by whom he was well entertain'd, and after two days stay advis'd to go to Salamis the chief City thereof, telling him he should there meet with a Settlement. Coming to Salamis, he found the Bishops of the Island met together, to choose one him to preside in that Province, who at length lest the chief care thereof to Pappas, an antient Confesor, who had been 50 Years Bishop of Cytria. in deffor, who had been 50 Years Bishop of Cytria. proof He on the sight of Epiphanius seiz'd him, being as he said directed thereunto by Divine Revelation; whereupon he brought him into the Church, and ordain'd him first a Deacon then a Presbyter, and 1 0 afterwards Bishop of that City, which was very famous for St. Barnabas's having preach'd there, accur and confirm'd the Gospel by his blood, upon which Consideration it became the Metropolis of the Island.

This his Seat being a Port, and therefore a His Fame place of great Traffick, he foon became noted in other amongst Strangers for his Wisdom and Piety in Countries. managing his Office, as well as highly esteem'd

by his own People; and thereupon frequent addreffes were made to him from other Parts, for his Judgment in Religious Controversies. Particularly Letters were fent him about the 8th Year of his Episcopacy from the Presbyters of Suedra a City in Pamphylia, where the Macedo nian Herefy still infected the minds of feveral, the many had been before reclaim'd therefrom by the Letters which Athanasius and others had sent thither. Hereupon they wrote to Epiphanius to entreat an account from him of the Catholic Doctrine concerning the Holy Trinity, and efpecially concerning the Divinity of the Holl Ghost, which was oppos'd by that Herefy. In compliance with their defire, he wrote:

He writes his Anco-

large Answer, wherein he distinctly explains the Doctrine of the Catholick Church concerning the A. D. 373. Several Persons of the Bleffed Trinity, confirms by Scripture, and replies to the Cavils usually made against the same by Hereticks. He also therein proves the Refurrection of the Dead, and vindicates the Truth of Christianity against Pagan and Manichees, as well as Arians and Sabellians, He intitles this Treatise Ancorat, because of its be ing useful as an Anchor to fix and establish the minds of Christians, that like Children they might not be toss'd to and fro, and carried about with every wind of Doctrine.

t

1

tl Sa

fo

ne

M

an

th

Bi

gr

the

dra

wh felf

dea

And his Panarion. A.D.374.

In his Ancorat he occasionally inserted a Cata logue of several Heresies, which had troubled the Churches in all Ages, and awaken'd the Cur ofity of many; and particularly Acacius and Paulus, who had the Government of two Monte steries, wrote to him the following Year, and de fir'd from him a more particular Account thereof Upon this he compil'd his larger Work against Herefies; wherein he gives an Historical Narth tion of the several Heresies down to his own time, of which he mentions no less than 80, with a particular Confutation of each. To this Tract he give the Name Panarion, or Storehouse, designing it to be, as he tells us, a Repository of Antidotes gaint

nt ad.

s, for

Par-

e 8th

ters of

acedo-

al, tho

m by

1 fent

ius to

holick

nd ef-

Holy

cote a

as the

g the

rms it

made

rerein

vindi

agans

llians

ts beh the

might

with

Cata-

d the

Curi and

Jona-

d de ereol.

eainst

Tarra

time,

artigive

it to es a

ainst

gainst the Poison and Venom of all Errors. this Work being large and somewhat intricate, and therefore less useful to ordinary Christians, he afterward made an Epitome thereof, and therefore stil'd it Anacephalaosis, both which Treatise's are still extant.

As he was thus employing himself at home, He was as the Affairs of the Church requir'd his affiftance the Synod abroad, Gratian and Theodosius the Emperors having summon'd a Synod at Rome concerning the See of Antioch, which was now posses'd by Paulinus, but claim'd by Flavian, whose Cause was favour'd by a Council then fitting at Constantinople. In the Council at Rome, besides the Bishops of the West, there were some of the East, among whom our Epiphanius was of special note, and therein Judgment was given contrary to that of the East, in behalf of Paulinus the sitting Bishop; after which the Synod being ended, E-

piphanius return'd into his own Province.

Some time after he was unhappily involv'd in How the troublesom Controversies with John, who about Controverthe Year 386 succeeded Cyril in the See of Feru- lys between Salem; and the had hitherto govern'd the him and John of Je-Churches in Cyprus many Years peaceably, yet the rusalem following part of his Life was disturb'd by these began, Contentions, which began after the following manner. Epiphanius still kept his Relation to the Monastery he had built in Palestine call'd Old Ad, and therefore went sometimes thither, and upon that occasion had frequent converse with this Bishop of Jerusalem, who was a Proud and Angry Man, and of wavering Principles in Religion, having feem'd too great a Friend to the Arian and Macedonian Party, but especially to the Notions of Origen, to which Epiphanius was a profes'd Enemy.

After this Epiphanius preach'd in the Cathe- And were dral of Jerusalem against Origen's Doctrine, at carried on which the Bishop was uneasy, as thinking himself reflected on; and at length sent up his Archdeacon, and commanded him to forbear infifting Bb tur-

further on this Subject. And what yet more provok'd him, was his observing the Crouds of People, who shew'd great Reverence to Epiphanius, whom he thereupon charg'd with designedly contriving matters fo as to gain their Applause. At another time when Epiphanius was expected to preach, John himself went into the Pulpit, and thunder'd out tharp Invectives against the Anthropo morphites, looking stedfastly all the while on Epiphanius, feeming thereby to infinuate as if he was guilty of those impious Errors. But Sermon being ended, the Old Bishop stood up and signify'd his Approbation of what his Brother had spoken against those Hereticks, but withal told 'em it was but just he should also condemn the Erroneous Doctrines of Origen; which Speech the Congregation applauding, gave further Provocation to their Bishop.

John's Complaint of Epiphanius for violating the Canons.

It was not long e'er John had a more specious opportunity, of publickly venting his Indignation against Epiphanius on the occasion of his ordaining Paulinianus, St. Ferom's younger Brother, a Prefbyter, in the Parish Church adjoining to his Monastery. The Bishop of Jerusalem hearing thereof, was glad of the opportunity, and fill'd all places with Exclamations against Epiphanius, that he had violated the Canons of the Church, by ordaining him out of his own Diocess. He also reflected on the Person ordain'd, that he was little more than a Boy; and declar'd, that if any of his Clergy should own this Ordination, he should be depos'd from his Office. He also threatned to make Epiphanius know himself, and that he would inform the whole Christian World of his Uncanonical Proceedings.

Epiphanius's Answer.

To this mighty Clamout Epiphanius return'd a mild Letter; wherein he calmly reproves his violent and unchristian Demeanour, and gives him a true account of what had pass'd, and that he had done nothing in this matter but what had been usual in his Country, where other Bishops commonly ordain'd Presbyters within his Province; which he

bad

I

a

4

a

n

ď

15,

1-

p-

ft

ut C-

on

1-

us

on

ng

el-

naof,

ces be

n-

on

an gy

s'd

pi-

rm

10-

n'd

vio-

na and

ual

or-

be

ad

had not only approved, but sometimes desir'd it of em. Besides he told him, he had no reason to complain, seeing that this Ordination was not in his Province, but in that of Eleutheropolis; and therefore, as ferom also notes, if any were offended, it should be the Bishop of Cesarea who was Metropolitan thereof. As to the Age of the Person, Jerom avers he was but little less than 30, and that John himself was not much more when ordain'd Bishop; and had made others Presbyters that exceeded not the Age of Paulinianus. But, as Epiphanius adds, it was not so much this that provok'd him, as because he had sometime charg'd Origen with being the Father of Arianism and other gross Errors, and John himself with Fondness to the Origenian Opinions.

John still proceeded to accuse Epiphanius with Accus of for Violence, and in effect with robbing one of the painted Churches in his Province; the Ground of which curtain. Accusation was no more than this. As Epiphanius was going tow'rds Bethel, he went into a Church in a Village call'd Anablatha, were he spy'd a Curtain with the Image of Christ, or some Saint upon it; and abhorring such Innovations as directly contrary to the Holy Scriptures, as he himself tells us, he tore it down, bidding the Officers of the Church rather make use of it, to wrap the Dead in for their Funeral. But afterward he fent another Curtain instead of the former, and admonish'd the Bishop for the future to prevent such painted ones from being hung up in the Church, as a thing contrary to our Religion.

This passage so clearly shews the Doctrine His Judgand Practice of the Church at that time con-ment acerning Images, that the Patrons thereof among gainst Ithe Romanists are at a great loss how to evade it. mage-Wor-Some of 'em pretend one thing, and some another; but feveral of those Writers seeing the weakness of all other shifts, decry Epiphanius as an Iconoclast, or Enemy to the Worship of Images, and therefore not to be regarded. And well might they so esteem him, considering what is

Bb 2

cited

cited from him in the Acts of the 2d Nicene Courcil, wherein Image-worship was patroniz'd. Take heed, Jays Epiphanius, and keep this continually in your Minds, never to bring Images into Churches, but always retain God in your Remembrance; and 'tis there added, that he likewise publish'd other Discourses against Images.

Endeavours used to accom-Difference.

Upon this John of Jerusalem encreas'd in his Rage against Epiphanius, and the Monks of Palestine, but especially against Ferom who took part modate the with him, and so provok'd the Bishop of Ferusalem with his sharp Reflections, that he suspended him from his Ministry, excluded him from his Communion, and endeavour'd to thrust him out of the Country, tho in that he fail'd of his design. Several Good men earnestly desir'd to compose these Diffensions, and among others Count Archelaus procur'd that a meeting should be appointed in order thereunto, to which Multitudes came with expectation of the Issue; but John excus'd himself from attendance, on pretence he was detain'd by a certain Matron who was lick, and therefore he could not leave her: and this excuse he continued to plead, tho the Count sent him word they would to fute his Convenience appoint another meeting some days after. Hereupon impartial Persons concluded him afraid of his Cause; and Epiphanius took this advantage, and charg'd the Monks not to communicate with him till he had given Satisfaction, in reference to the Herefys he was charg'd with. But inflead of doing this he endeavour'd to make the World ring with Complaints against Epiphanius, as he had threatned he would, and 'tis probable among others he wrote to Theophilus Bishop of Alexandria against him, who about this time fent Isidore his Presbyter, with Letters to Palestine, if possible, to compose the Differences; but this Meffenger being partial tow'rds John, his Legation was without any Effect.

Epiphanius had waited three Years for Satiffaction, but finding his Adversary incurable, he

to

i

h

af

th

u

lo

10

O

an

W

m

pu

gui

the

Sci

Fa

for

Or

ab

W

cha

Op

the

floo

for

He

Wa

ike

in

es,

nd

er

his

a.

art

Ca-

ed

his

out

zn.

ofe

1r-

nt-

me

s'd

le-

nd

ex-

ent

ap-

re-

of

ge, ith

nce

in-

he

us,

ble

of

me

04-

en-

rds

tif

he

at

at length wrote Letters to the Bishops of Palestine, Jerom Alexandria, and of the other most considera- writes in ble Churches, but especially to Pope Siricius, behalf of John's Complaints having made most Noise at Epiphani-Rome. St. Jerom also upon the desire of Pamma-us. chius a Learned Gentleman of the last mention'd City, wrote a large and Learned Letter thither, to give a full account of this Controverly; wherein he plainly represents matters of Fact, vindicates himself and Epiphanius, and describes John in his proper Colours. And foon after he wrote another Epistle to Theophilus Bishop of Alexandria, to give a true understanding of those things wherein John and Isidore might have misinform'd him, affuring him that whatever was fuggested, they were heartily for Peace, provided John would give the World satisfaction in respect of his Faith. Upon this John, perceiving it to be in vain to strive longer, drop'd his Cause, and so Epiphanius gain'd some present quier; but it lasted not long, for the Origenian Controversies, being soon reviv'd upon another Occasion, created him new Troubles, which continued the remainder of his Life.

A. D. 393.

For not long after a Question was started a- The Occamong the Monks in Egypt, Whether God was a sion of the pure Incorporeal Being, or had the Parts and Fi-Origenian gure of a Man? Several of 'em defended the Or-Controverthodox Notion; but the weaker fort taking those /y-Scriptures in a literal Sense, which ascribe Eyes, Face, Hands, &c. to God, vehemently contended for the latter part of the Question; and because Origen's Works were much us'd to confute these absurd Opinions, they wholly rejected the same Writings, and condemn'd all that own'd 'em.

Theophilus Bishop of Alexandria had in his past- How Thechal Letters declar'd himself for the Incorporeal ophilus Opinion, and severely inveigh'd against those of deceives the contrary Sentiments; whereupon the Monks the Monks. flock'd in Crouds to Alexandria, threatning that for his Impiety, as they call'd it, he thould lose his Head. But he being a subtile Man, and aware of their Approach, went out to meet 'em,

Bb 3

b

2

I

e

th

p

ar

47

ar

bi

W

A

6

ma

E

fhe

CO

an

Co

bea

utt

and

Co

his

the

lan

M

and

en

am

and saluted 'em in the Words of Jacob to Efan, I have seen you as the I had seen the Face of God. The wife Monks were wonderfully pleas'd at this Expression, imagining that he meant by it that God had a Face like theirs; and therefore only desir'd that to prove his reality, he would condemn Origen's Books, which he profess'd to do, and thereupon they went away, conceiting they had gain'd their point.

His Quar-'em.

Thus might this Controversy have ended, had the chief of cions and multiples begun it again, to fatisfy his malicious and revengeful Deligns. There were four Persons for their extraordinary tallness call'd [Longi] the Long Monks, who prefided over the Egyptian Hermits, and were greatly esteem'd by 'em for their Learning and Piety. They were also for some time in no less favour with this Bishop, till he came to be incens'd against 'em, because they would not in compliance with his Humour leave their Life of retirement, and live with him in his Palace. Upon this, well knowing they were strenuous maintainers of God's Spirituality, and that they defended themselves therein from the Works of Origen, he took occasion to instigate the other Monks, that maintain'd the Anthropomorphite Errors against 'em.

Origen's Works condemn'd.

Hereupon great Heats arose, and the ignorant Monks that held the Corporeal Opinion branded the other with the Name of Origenists; and on the other hand these reproach'd them with the Name Anthropomorphites. And to aggravate things the more against 'em, he got a Synod of his Party at Alexandria, where to render Origen's Works odious, several obnoxious Passages were cited out of em, which some of his Friends pleaded had been inferted by Hereticks, and that they were none of his Notions, and that therefore it was un; reasonable that all his useful Books should be rejected because of these Expressions. But it was reply'd, there were other Books enough, and therefore such should not be us'd as were dangerous to unwary Readers, for the fake of some benefit

benefit that might be reap'd from 'em by the Wife and Learned; and thereupon it was decreed, that no Man should read or keep by him the Works of Origen.

at

at

ly

nnd

d

id

li-

ur ď

he

VC

re

3i-

e-

lu-

th

ey

у,

m

ite

po-

int

ed

he

me

he

at

0-

of

een

one

un-

re-

vas

nd

an-

me

efit

Theophilus having thus procur'd Origenism to Theophibe condemn'd in the Synod, he wrote a Circular lus writes
Letter to the Churches abroad, and especially to Epiphaendeavour'd to gain Eniphanius to his Party as niusagainst endeavour'd to gain Epiphanius to his Party, as Origen. a Person much esteem'd for his Age and Authority. He therefore wrote to him in a more particular manner; fignifying, that with the Sword of the Gospel he had cut in pieces the Origenian Serpents, and that therefore it concern'd him, being an old Soldier in those Conflicts, to lend his affistance by calling together all the Bishops of his Island, and engaging 'em to send their Synodical Letters to Constantinople and elsewhere, that Origen and his Herely might be every where condemn'd.

Epiphanius being very zealous against Origenism, Epiphaniwas eafily drawn into this Engagement, and pre- us writes fently fent a Letter to Ferom, fignifying, that as to Chry-Amalek was overcome by Moses's lifting up his hand, softom, so now by the endeavours of Theophilus, a Banner was set up at Alexandria against Origen and his Errors. Then he call'd a Synod of all the Bishops of Cyprus, wherein Origen's Works were condemn'd, and the reading of 'em prohibited; an account of which he wrote to Chryloftom at Constantinople, desiring him in like manner to forbear reading them himself, and to procure a Council

to deter others therefrom. But Chrysoftom penetrating deeper into things, Goes to utterly refus'd to be engag'd in this Matter; Constantiand therefore Epiphanius resolv'd to go himself to nople. Constantinople, and promote the Cause there by A. D. 402. his personal presence. Then taking a Copy of the Synodal Sentence, they fet Sail, and at length landed at a place call'd Hebdomon within feven

Miles of that City, where he went into a Church and perform'd the Divine Offices, and ordain'd em a Deacon, there wanting one at that time among 'em. Having done this, he approach'd near

Bb 4

The Life of St. Epiphanius.

Constantinople, whence Chrysostom and his Clergy came forth to receive him with the respects usual ly shewn to a Bishop, and invited him to reside in the Episcopal Palace.

Ep

0]

vin

obt

to

the

fel

he

for

pra

fic

effi

re

rei

Sor

H

Le

tre

of

no

CON

had

fw

oft

olo

up

ter

he

Ik

on

juf

Wi

Ck

ret

Shews difrespect to Chrysossom.

But Epiphanius refusing to accept of this Invitation, took up his Lodging in a private House, and thereby discover'd the prejudices he brought along with him. He fent for the Bishops then in Town, and shew'd 'em the Decrees of Cyprus and Alexandria against Origen's Works, to which some subscrib'd thro his Persuasions, and from the Reveverence they bore to him; but the greater Number refus'd to comply, and among others Theotimus a Scythian Bishop, who plainly told him, For my part, Epiphanius, I shan't presume to neproach one so long since dead, and who left behind him so good a Reputation for Learning and Piety; nor will I condemn what our Forefathers never rejected, especially since I know no hurt in Origen's And then he produc'd a Book of Origin's, Works. shewing that it contain'd Expositions agreeable to the Sense of the Church, and that therefore it might be of dangerous consequence to condemn his Writings.

A Defign against Chrysoftom prevented.

The Long Monks, as they were call'd, having been persecuted out of Egypt, were now come to Constantinople; and therefore Epiphanius utterly refus'd either to pray or converse with Chryloftom, unless he would banish 'em out of the City, and subscribe the Condemnation of Origen's Writings: to which he reply'd, It would be unreasonable so to do, before the matter had been publickly heard and examin'd. St. Chrysoftom wanted not his Enemies that endeavour'd to blow up the Coals; and among other rash Attempts it was agreed that Epiphanius should the next day in a great Affembly stand up, and publickly condemn Origen's Works, then excommunicate the foremention'd Monks, and reflect on Chrysoftom as taking part with 'em, not doubting but hereby to expose him to the Hatred of the People. Chrysoftom understanding this Defign, fent his Deacon the next Morning to tell Epinal

in

In-

and

ng

vn,

an-

ub-

ve-

m-

eo-

m,

XE-

ind

y;

78-

n's

1'5,

to

it

nn

ng

to

re-

m, nd

5:

to

nd

es

a-Di-

ly

s,

be ot

d

e-11

Epiphanius, that he had strangely violated the Canons of the Church, in taking upon him to ordain a Deacon in his Diocess, and in celebrating the Divine Service in his Churches, without any leave obtain'd from him. He therefore caution'd him to take heed lest by going on to raise a Tumult amongst the People, the Mischief should at last fall on himself; which Caution so startled the old Man, that he quickly retir'd from the City.

Epiphanius met with no better Success at Court; Epiphanifor Eudoxia the Empress having sent for him to us repuls'd pray for her Son's recovery, who lay dangeroully at Court. fick, his Prayers being generally esteem'd of great efficacy, he reply'd, the young Prince might be reftor'd, provided the would abandon the Favourers of Origen. But the Empress disliking this proposal, reply'd, If God see meet to remove my Son, his will be done; for as the Lord gave him me, so 'tis he only that can take him away from me. However she advis'd Ammonius a principal Leader among the Egyptian Monks, to go and treat with him, who therefore ask'd him whether he had read any of their Books, or convers'd with any of their Disciples? He cou'd not but own he had not; on which the other reply'd, Why then do you condemn them as Hereticks, to whose Opinions you are a Stranger? Epiphanius could only plead they had heard fuch things of 'em; but the other anlwer'd, they had dealt otherways with him, and had often vindicated him when accus'd by others. old Bishop could not but be somewhat asham'd upon this Rebuke, and therefore treated 'em afterwards with more gentleness.

Socrates tells us, it was reported that when The odd he went from Constantinople, he said to Chrysostom, parting be-I hope you will not die a Bishop; and that Chrysostom tween him reply'd, I hope you will never safely arrive in your and Chryown Country. If these Reports were true, there is fostom. just reason to believe that God was much displeas'd with their passionate Expressions; for accordingly Chrysoftom died in Exile, and Epiphanius never return'd home, but died on Shipboard during the Voyage. Polybins,

Chai

vei

hod

H

hor

om

barti

and

Read

his I

flat.

lous

Rela

and

tion

and

his (

Bor Wr

who

valu

whi

Fuff

An

His last

Polybius, who pretends to have accompany'd Discourses. him in his Voyage, tells us, that being in the Ship, and holding the New Testament in his Hand, as was his usual manner, he discours'd those that were about him to the following purpose. He put 'em in mind, what great Afflictions and Temptations he had endur'd, and how eminently God had deliver'd him therein, and then gave 'em the following Counsels. Avoid Covetousness, and you shall have a sufficiency. Hate no Man, and God will love you. Reproach not your Brethren, and the Devil shall not have power over you. Detest all Heresies as the Poison of wild Beasts, whereof I have given you an account in my Panarion. Shun worldly Pleasures, &c.

Then he caus'd all the Seamen to be call'd, and told 'em, they would be in great danger by a distion and Storm; but if they implor'd God's mercy, he would Death. preserve'em. At Night the Tempest arose, which A. D.403. continued two Days, and two Nights: the next

Day he pray'd and embrac'd his Disciples, committed 'em to God, and told 'em, Epiphanius should see emno more in this World; upon which words he expir'd, and the Storm presently ceas'd. He died at a great Age, being probably thought by some to live near 100 Years. His Corps were carried ashore, and buried with great Lamentati-

ons in his own Church at Salamis.

His Charafter.

His Soul was filled with Zeal for God, and the Interest of his Church; and as he had much acquainted himself with Antient and Modern Herefles, fo he was a vigorous Opposer of 'em. He spent most of his Life in Solitude, tho very different from the Monachism of latter Ages; yea the fame kind of Life was strictly observ'd by him after he arriv'd to the Station of a Bishop. Among other Vertues he was especially eminent for his Charity, his House being always open to the Necessitous; and after he had spent his own Estate in relieving 'em; he as freely expended the Profits of the Church in the same way. And as he was thus liberal, or as some thought over-profuse in his Chariny'd the

and,

that

He

mp-

had

fol-

you

will

De-

ere-

gi-

rld-

ľd,

y a

ould

nich

ext

om-

ich

s'd.

ght

ere ati-

the

acre-He

erthe

im

ng

na.

ffire-

of

his

charity, God was pleas'd fometimes to give him very extraordinary supply by unexpected Mehods of Providence.

His Learning either in Profane or Sacred Au- of his hors, was not contemptible, and he had some Learning ompetent skill in all the most useful Languages, and Stile. particularly in the Hebrew, Syriack, Egyptian, Greek and Latin Tongues. To speak the Truth, his Reading feems to have exceeded his Judgment, his Discourses being for the most part weak and flat. Indeed his chief Fault was being too credulous, and fuffering himself to be impos'd on by the Relations that Partys gave in behalf of themselves, and against their Adversaries, without due Examination, which often betray'd him into great Mistakes and Confusions in his Writings. The stile of his Composures is mean and insipid, and far from the Borders of Eloquence. The most noted of his Writings we have already mention'd, the chief whereof is his Panarion, in which are found several valuable Fragments of Antiquity, in compiling which Work he deriv'd no small affistance from Justin Martyr, Iranews, and some others of the Antients.

The End of St. Epiphanius's Life.

specific Press, var 680 an wobs Wallad Ph.

THOROUGH WE YOU TO SUIT OF USE OF THE ALL

respectiveness story and payers as a coor, 132

A to brango error hapers and governous R. West

of strade and not set out in a fact to the second

which he was not because wand, and a life of

before the next demonstration at an add

the state of particle and application of the contract of the c

The LIFE of S. CHRYSOSTOM,

Bishop of Constantinople.

Chryfoftom born at Antioch ble Parents. A. D. 254.

T. John, who for the Sweetness of his Stile and great Eloquence was stil'd Chryfostom or Golden-mouth'd, was born in Antioch the of honoura- Metropolis of Syria, which Josephus scrupled not to reckon the third City in the World for note, as being next in Grandure to Rome and Alexandria. His Father Secundus was of great Eminency and Dignity, being chief Commander of the Armies in Syria, but he died foon after Chrysoftom was born. His Mother's Name was Anthusa, descended of an honourable Family in the City; she was a Woman much noted for her Prudence, Gravity, Chastity, and Piety. was left a Widow at twenty years of age, and fo continu'd to the time of her Death; which was esteem'd even by the Gentiles an Honour to her Religion. They had besides Chrysoftom one only Daughter, who was born before him, and prov'da very good Woman, but not very happy in her Marriage.

His Education and Studies.

As he grew up, his Natural Parts appear'd to be very considerable, which his Mother took care should be cultivated with an advantageous Education, committing him to the best Masters in all Arts and Faculties. He learn'd Oratory, for which he was most peculiarly fram'd, under Libanius the most famous Rhetorician at Antioch, and study'd Philosophy under Adragathius.

Libanius

Libe Pro ask'o him as]

116.

Fatl

afte ficie eigh

abou anit tioch B

Cor

he e

for

the

he

turr

and

cite

Sch

to t

gov

Thi

a M

gen from

lent

who

Fat

I

of

the

M

odo

que

nor

by

Libanius fo delighted in him for his extraordinary Promptitude in Eloquence, that when his Friends ask'd him on his Death-bed who should succeed him in his School, he reply'd, None would be fo fit as John, had not the Christians stolen him from 116.

George Patriarch of Alexandria, who wrote this His Con-Father's Life about the Year 620, tells us, he went version and after this to Athens, and made extraordinary Proficiencies in that University when he was about about 372. eighteen Years of Age. He also fignifies, that much about the same time he was converted to Christianity, and baptiz'd by Meletius Bishop of An-

tioch.

tile

n or

the

not

ote,

lex-

mi-

of.

bry-

An-

the

her

She

fo

was

her

nly

'da

her

be

care

duall

for

Li-

och,

ius. nius

But others tell us that he continu'd under the Under Conduct of Libanius till, being prepar'd for it, whom be he entred on the Practice of Oratory, and then studied Difor some time apply'd himself to the Practice of vinity. the Law, and pleaded Causes at the Bar. he foon grew weary of that Imployment, and turn'd his Mind wholly to fearch the Scriptures, and to the Study of Theology; being much excited thereto by the Example of Euggrius his School-fellow. In this Study he gave himself up to the Conduct of Carterius and Diodorus, who govern'd the famous Monasteries near Antioch. This Diodorus, afterwards Bishop of Tarsus, was a Man of great Parts and Learning, and wrote divers Commentaries on the Scripture, therein generally keeping himself to the literal Sense; and from him doubtless Chrysoftom learn'd that excellent way of expounding the Sacred Writings, wherein he excell'd the Generality of the antient Fathers.

He prevail'd by his Persuasions on many others His intiof his Fellow Pupils under Libanius to apply mate themselves to the same Studies, and especially on with Basil.

Maximus afterward Bishop of Seleucia, and Theodorus a Man of very eminent Learning and Eloquence. But among all Chrysoftom's Acquaintance none was so familiar and dear to him as Basil, by some very improbably thought to be the great

de

000

Bon

lone

Ali

nen ula

ver

Tra

C

Arg

befo bref

Wh

rol

Bish

priz

coul

Unf

be fo

hou

Frie

nfo

he v

her

Oftor

will ulefi

and

Con

Ir

Basil

(ofto

pani

after

fom

and:

Paft

out i which

this

St. Basil of Cafarea, but without all doubt must be some other Person of the same Name These two being link'd in a most intire Friend thip, and having pass'd thro the whole Circle of Sciences, at length both inclin'd to betake themselves to a Monastick Course of Life.

They refolive on a Monastick Life.

Bafil had but little in the World, and therefore but small Difficulties to conquer, but Chrysofton had an Estate, and external Affairs to take care of; which therefore render'd his Difingagement therefrom a Work of far greater difficulty. He continu'd for some time wavering in his Thoughts, till at length the Arguments of Bafil were fo prevalent, that they came to a joint Resolution to quit their present Stations, and retire into a State of Solitude. But they were not fo private in ther Consultations, but that Chrysoftom's Mother came to understand it; who being very unwilling to k depriv'd of fuch a Son, took him one day by the Hand and led him into her Chamber; and that her Discourse might be the more affecting, set him on the Bed where the had brought him forth, and with most passionate Expressions address'd her felf to him in the following manner.

Chryfof-Suafions to the contra-Ty.

Son, said she, God was pleas'd to suffer me but 1 tom's Mo- little while to enjoy the Conversation of your virther's Per- tuous Father, whose Death soon follow'd the Pany which I here endur'd in bringing you forth. And as this Stroke made you an Orphan and me a Widon at the same time, so 'tis bard sufficiently to set forth the Sorrows of one left in a State of Widowhood especially so young and at an Age so unexperience in the Affairs of the World. Yet none of the Difficulties have prevail'd with me to bring a second Husband into your Father's House; but I have counted it a sufficient Satisfaction that I could daily in your Face behold the levely Image and Character of him. Nor have I wasted your Paternal Estate, but kept it intire for you, the I have been a great Charges in your Education, all which I have defray'd out of my own proper Portion. Think no I fay this to upbraid you; no, the only Recompend

bt it

ame

riend

le of

hem-

efore

Oftom

Care

ment He

ights,

pre-

on to

State

their

came

to be

y the

that

t him

and

her

but s

יווי

Pangs

And Vidow

forth

phood

ienc'd

thele

econd

bave daily

racter

fate,

n at

have k not

pence

desire is, that you expose me not to a second Widowood, but continue with me till you have laid my
Bones in the Dust, which perhaps will quickly be
lone. Don't so far provoke God as to leave and
shift a Mother that has not deserv'd such Treatnent, since you can't say I have involv'd you in seular Affairs, but on the contrary have so manag'd
every thing that you might enjoy all possible Quiet and
Tranquillity.

Chrysoftom told his Friend of these and other How he de-Arguments of the like kind which his Mother laid clin'd the

before him; who nothing mov'd therewith, still Bishoprick. pres'd him to adhere to his former Resolutions. While he was yet helitating, there fuddenly rosea Rumour that they were both to be made Bishops; at which Chrysoftom was mightily surpriz'd, partly with Admiration how fuch a thing fould be thought of, confidering his Years and Unfitness for it, and partly thro fear there should be some Truth in it, and that so great a Burden hould be forc'd upon him. Basil supposing his Friend ignorant of these Discourses, comes and nforms him of the whole matter, affuring him he would take the same Course that he did, whether in accepting or refusing the Proposal. Chryoftom fecretly resolv'd to decline it, but was unwilling the Church should be without his Friend's useful Service, and therefore conceal'd his Thoughts, and feem'd to intimate he would follow the fame Conduct with him.

In short, the Day of Ordination being come, And drew Basil was consecrated to the Office; but Chry-Basil into softom whom he expected to have been his Comit. Panion therein kept out of the way, for which he afterward expostulated with him not without some Anger. But at length they took this occanion to fall into a serious Discourse of the Nature and Necessity, the Dissipulties and Rewards of the Pastoral Office; which Chrysostom afterwards drew out into those six excellent Books of the Priesthood, which are still extant amongst his Works. In this Treatise, which Suidas commends above all

Chrylostom's

Chrysoftom's other Writings, besides many other excellent Observations this is one, That a Bifing ought not to be lifted up by Commendations, nor de jected by Reproaches; and that the great Aim of a his Discourses should be to please God.

Not long after this Chryfostom, being as is pro-

Made Reader, and

bable, at liberty thro the Death of his affectionant then Deacon Mother, went to the neighbouring Mountains, atAntioch. and there convers'd chiefly with an aged Hermit A. D. 380. and after his Example constantly us'd himself to Study and Hardship. In this State he continued about four Years, till his Health being much in pair'd, he was necessitated to return to Antioch, where Zeno ordain'd him Reader of the Church, being perhaps deputed thereto by Meletius B. shop of that City. The Bishop afterwards or dain'd him Deacon a little before his going to the Council at Constantinople; whose Death happening foon after, created new Troubles at Antioch by the opposite Pretentions of Flavianus and Paulinu to that See.

٨

0

W

2

W

n

Si

di

tv

in

Ca of

di

th

an

fer

W th

the

Fe

Writes feveral Books.

Chrysoftom prudently avoided being ingag'd with either of the contending Parties, but closely follow'd his Studies, and compos'd at this time fe veral profitable and excellent Treatifes, as his Book against the Jews, that against the Gentiles, and the five Books against the Anomoean Hereticks. He also now wrote his Discourses of Providence in three Books, and dedicated the same to his Friend Stagirius a Monk who was under deep Melantholy, and much hurried by the Temptations of the Devil. In these Tracts that great Question is clear'd, Why the Righteons are afflicted and persecuted if there be a Providence? He shews that this Question has no difficulty if Men believe there is a Heaven and a Hell in another Life: For, says he, since every one is compleatly punish'd or rewarded in another World, why should we be concern'd at what happens in this?

When he had ferv'd five years in the Office of Made Prefa Deacon, and given great proof of his Abilities byter of and excellent Life, Flavianus advanc'd him, tho Antioch. much A. D. 385.

othe Bishop

r de

of a

pro-

Onate tains,

mit;

If to tinu'd

h im

tioch, urch.

& Bi-

s or-

the

ening

b by linu

with

fol-

e fe

s his tiles,

ticks.

e in

riend

elanis of

Ation

perthat

lieve

For,

7 Te-

con-

e of ities

tho nuch

much against his Will, to the Station of a Presbyter. This occasion'd his first Sermon, the Bishop being present; wherein he elegantly declaims against the Unfitness of the Choice, and wonders that in so renowned a City the Burden should be impos'd on so young and weak a Person. However feeing it was so, he intreats the Affiftance of their Prayers that God would carry him thro his Work, and that he might be able to give a good Account of his Trust at the great Day of Judgment. The People were extremely taken with his excellent Difcourses, and therefore the Bishop committed the greatest part of the Work of Preaching to him, which he discharg'd with indefatigable Diligence, and to the general Satisfaction of the Hearers.

Not long after this, dismal Calamities befel A great Antioch upon the occasion of an extraordinary Tumult at Tax levy'd by the Emperor Theodosius, to raise Antioch. Mony for celebrating his Decennalia and other A. D. 387. occasions. The Affestment was large, and the Execution of it carry'd on with great Rigour; which put the People, being naturally inclin'd to an unquiet Temper, into an open Tumult, in which they cast off all Respect to Law or Government, They violently pull'd down the brazen Statues of the Emperor and of his Lady who died some time before, together with thos of his two Sons Arcadius and Honorius, dragging 'em in contempt about the Streets with bitter Sarcasms and Reflections. Theodosius hearing the news of it, vow'd Revenge; not only threatning to disfranchize the City, and give the Metropolitan Honour to Laodicea, but also that he would fire the same and reduce it to the State of a mean Village, and so make 'em for ever dread the like Attempts.

In pursuance of this Resolution, the Emperor Chrysoffent his Commissioners to enquire into the matter, tom's Dewho also brought great Forces with 'em to put meanour in their Orders in execution. And now a dismal the great Face of things appear'd in the City; for when Troubles of the Fury of the People was over, nothing but Fear and Amazement was discover'd amongst 'em.

Whilft

Whilst things were in this deplorable State, Chryfostom behav'd himself with a true Christian Generofity and Presence of Mind; he summon'd the People to Church, who had generally hid themselves in Holes and Corners: He preach'd to 'em every day, and persuaded 'em to a more than ordinary Repentance; and withal endeavour'd to support their Minds under that dismal Storm that threatned 'em. Now it was he preach'd those one and twenty famous Homilies concerning the Statues to the People of Antioch, and so improv'd their prefent Fears under these miserable Calamities, that People were generally thereby made more ferious and religious, and a stop was put to that Torrent of Vice which before prevail'd amongst 'em.

Flavianthe to appeale the Emperor.

And as the Generality were importunate in their Bishop sent Prayers to Heaven, so it was also thought neceffary to make their Addresses to the Emperor, and thereby if possible to appease his Anger; and none was thought fo fit for this Embaffy and to mediate a Peace as their Bishop Flavianus. good Man had many Arguments to plead for his Excuse, but his Desire of the publick Good overfway'd all private Confiderations, and therefore without delay he undertook the Journy, and was got half way when he met the Judges who were fent from the Emperor, by whom he was affur'd of his great Wrath, and the severe Charge he had given against the City. These mournful Tidings melted him into many Tears, being the more griev'd that such Miseries would befal his People in his Absence; which afflictive Consideration excited him to spend whole Nights in earnest Prayers that God would mollify the Emperor's Spirit, and give him a happy Success in his Mediation with him.

The Reliearnest Intreaties for the Offenders.

Libanius the Heathen Orator went to Constangious Monks tinople at the same time in behalf of the Pagan Part of the City; but Chrysoftom fays the Generality of the Heathen Philosophers fled and hid themselves in this distress: which he improves against 'em as a great Blemish to their Cause.

And

t

0

I

li

C

tl

W

er

th

th

ar

to

ell

tm

mo

ges

TĬ

110

va:

pe

CCI

me

And on the other hand he mentions it as an Evidence of the excellent Spirit of Christianity, that even the folitary Monks now generally flock'd into the City to interpose for the People; Intreating the Judges to exercise their Authority with Gentleness and Lenity, and at least to suspend Execution till they might address themselves to the Emperor, to whom they would take a fourny on purpose to intercede in behalf of the Offenders. Yea they offer'd themselves to become a Ransom for the Guilty, and declar'd, if they could not obtain the Emperor's Mercy towards'em, they were ready to die with their Brethren.

Particularly one Macedonius, a Man of no The remar-Learning, but very much reverenc'd for the Ho- kable Adliness and Piety of his Life, catch'd one of the dress of Commissioners by the Cloke as they rode through mines the Street; who seeing him to be a little old Man with coarse ragged Clothes, at first look'd on him with Contempt: But being inform'd of his eminent Virtue and Fame, they alighted from their Horses, and demanded what he would have of Friends, said he, dispatch this Message to the Emperor: Sir, remember that as you are an Emperor, so you are a Man, and govern such as are of the same Nature with your sig, and are fram'd after the Image of God. Take been therefore you provoke not the Majesty of Heaven by conelly destroying his Image, while you are transported to the height of Passion only for the sake of a brazent Think what a vast Difference there is between sensess Images, for one of which we can soon make a thousand, and those living and rational Images of God, so much as a Hair of whose Heads 'tis beyond the Power of the whole Empire to create: The Gravity and Weight of this plain Discourse not only made 'em hearken to it, but also prevail'd on 'em to transmit the same to the Emperor.

e

IS

15

e

d ne

i-

e

le

on

st

's

6.

n-

an

e-

id

es

ſe.

nd

But still the Commissioners go on with their Ex- The Seveecutions, the City Charters are abolish'd, their Com- rity of the merce totally stop'd, all forts of Persons, and espe- Prosecutions

Cc 2 cially

cially those of the higher Rank, were brought before the Tribunals, and in short the whole City appear'd but as one Scene of Sorrow and Misery. Chrysoftom made what Observations he could of these things, and looking into the Court he saw it full of Soldiers using their Swords and Spears to keep out poor Women and Children that endeavour'd to press in with the most doleful Lamentations and Tears to folicite for their Husbands or Parents that were condemn'd, scourg'd, and severely punish'd. But all the Intreaties of these miserable People were in vain, for still the merciles Soldiers drove 'em back with Violence and Cruelty. This melancholy Sight made Chryfostom figh, and as he was returning home he revolv'd, as he tells us, these Reflections in his Mind; If Human Tribunals be so inexorable that none can prevail for the Pardon of their nearest Relatives, how dreadful will be the Severity of the Great Day! And who will be able to plead at that Bar, or to deliver such as are hal'd away to Everlasting Punish ment?

t

le

OI

to

al

ar

A

fli

TOE

In

Ba

kin

wb

the

me

in

Bu

be

mer

Cha

uck.

Stal

al

mau

tati

pres.

The Executions at

These difinal Calamities made all forts of People earnest and frequent in their folemn Prayers Last stop'd. to Heaven for a Relaxation thereof. length the ardent Importunities of the pious Monks and Clergy prevail'd with the Magistrates to forbear further Executions till all things should be fpread before the Emperor. No fooner was this heard, but the whole City was fill'd with a general Joy, as appears by Chrysoftom's Sermons on that occasion.

The Emperor's Expoltulations with Flavian.

In the mean time Flavianus arriv'd at Constantinople, and came into the Emperor's Presence; but instead of a near Approach he stood at a distance with a dejected Countenance and Tears in his Eves, as if he was asham'd to be seen by Theodosius observing him in this Posture, came towards him, and without any Transports of Passion gently exposulated with him the Ingratitude of Antioch, upon which he had always bestow'd his peculiar Favours, of which he enumerated several particular Instances, and concluded each with this Reflection; Must I be thus treated for all my Kindness? The Emperor then added, What Injury had I done 'em, that they have not only reveng'd themselves on me, but on the Deceas'd? Supposing I had done em wrong, why should they cast such Contempt upon her, whom they could not pretend to have done 'em any? Have I not valu'd that City above others, yea above my own native Country; having constantly desir'd and endeavour'd

to make a personal Visit thereunto?

of

rs

n-

n-

or

e-

e-

1-

y.

nd

lls

an

ail

ow

v!

de-

ish-

eo-

ers

at

nks

for-

be

this

ge-

on

tan-

ce;

at a

ears

by

ure,

orts

In-

vays

me-

ated

The good Bishop wept abundantly, but when The Bithe Emperor had ended his Discourse he recol-shop's lected his Spirits, and thus reply'd. We readily mournful own, Sir, your Majesty's extraordinary Kindness Reply. towards our City; and 'tis this that most grievously afflicts us, that by the Instigation of Satan we have acted so ungratefully against our noble Benefactor, and provok'd a Prince that has express'd so great Affection to us. Whatever Miseries you should inflict on us, nothing can be so bitter as the Reprosch we have brought on our selves by this our monstrous This is a far greater Evilthan if the Ingratitude. Barbarians had prevail'd over us; because then your kindness might have reliev'd us and repair'd our Breaches; but having lost the Favour and Protection of so benign a Lord and so indulgent a Father, whither can we look for Help! The Wickedness they have perpetrated is intolerable, but their Punishment is sutable, in that they are asham'd to look any in the Face, or lift up their Eyesto behold the Sun. But yet, Sir, if you please these great Wounds may be cur'd, and a Remedy apply'd by your great Clemency.

Then he goes on to shew what noble and generous He argues Charity had been often exercis'd upon the occasion of with him such great Crimes. He fignifies, That the broken from the Statues might, if he pleas'd, be repair'd; but with- Example of That his pardoning so great Offences Constanwould erect a far more noble and durable Representine, &c. tation of himself in the Minds of all Men.

pres'd on him the Example of the Great Constan-

Cc 3

tine,

tine, who when some instigated him to revenge himself on those that had defac'd his Statue, by telling him they had miserably batter'd his Face, that noble Emperor felt with his Hand, and smilingly reply'd, I don't find my Face at all hurt, but that it is still found and whole; an Answer, fays the Bishop, that render'd him famous to Posterity beyond all the Trophies of his Greatness and the Triumphs of his Victories. He put him further in mind of several remarkable Instances of his own Clemency formerly exercis'd towards Offenders, as also how much the Honour of Religion was now concern'd, seeing the Eyes of Jews and Gentiles were watching the Issue of this Mediation. He told him, It would be the more for his Honour if he would pardon these Crimes for God's sake, and at the Intreaty of a poor aged Bishop who came with a Warrant from his great Master to tell him, If ye forgive Men their Trespasses, your Heavenly Father will also forgive you. Remember, said the Billiop, that Day when all must give an account of their Actions, and that by shewing Mercy to others you insure the Forgiveness of your own Offences against God. Then he concludes, with intreating him to imitate this Supreme Sovereign, who tho daily affronted, continues to heap his Benefits on his Subjects.

The Emperor's gracious Anf werWhen this Discourse was ended, 'tis difficult to say whether the Bishop that spake or the Emperor that heard it was most affected; tho at present he somewhat conceal'd the Commotions of his Mind. His Reply was to this purpose: What great thing will it be, if we that are Men should forgive those that are like our selves when they have affronted us, seeing the Great Lord of the World came from Heaven, and for our sakes took on him the Form of a Servant? Since when he was crucify'd by shose he had most highly oblig'd, he pray'd for their Pardon, saying, Father sorgive 'em, for they know not what they do; What wonderful thing will it be if we pardon our Fellow-Servants?

Then

ft.

th

C

hi

FI tal

Fu

0-

ly

it

e

i-

n

m

ai

1re

d

зе

at : b

re

1ne

of

rs

es

ly

125

to

or

nt

115

at

ld

ve

ld

2771

11or

or ful

en

Then the Emperor hastned the Bishop to re- Flavian's turn home, tho willing to have staid some time joyful Rewith him; I know, fays he, the Minds of the ception at Citizens must needs be in pain, make speed therefore Antioch. to carry 'em the comfortable News of a Pardon : A. D. 388. affuring him, he would come himself and visit 'em as soon as his Affairs would permit. Yea when the Bishop had taken his leave, the Emperor dispatch'd Messengers after him to quicken his Departure. And so desirous was Flavian himself that the joyful Tidings should be heard in the City, that he fent Messengers before his Arrival with the Emperor's Letters to dislipate their Fears. After these he hastned with all possible dispatch, and coming to Antioch was receiv'd with much Triumph, and great Illuminations and Rejoicings were made at his Entrance into the City, where Chry oftom entertain'd him with a congratulatory Oration upon the happy Success of his Expedition.

Much about the Period of these Troubles at Paulinus Antioch dy'd Paulinus, who had been ordain'd Bishop of Bishop of that City by Lucifer Caralitanus, and Antioch fome of the Catholicks adher'd to him, as others dies. did to Flavian; which had occasion'd a long A. D. 389. Schism in that Church. Pope Damasus and his Succeffor Siricius and the Western Bishops espous'd the Cause of the former, and those of the East generally stood by the latter, who had been confirm'd in his See by the great Council of Constantinople. It was hop'd on the Death of Paulinus that the Schism would have expir'd, but still his Party refus'd to communicate with Flavian, and ordain'd Euggrius, a Presbyter of that place, for their Bishop. The Emperor being wearied with Complaints, sent for Flavian, and commanded him to have his Cause heard in a Synod at Rome. If Sir, reply'd he, any Body can accuse me of Herefy in point of Faith, or that my Life is unfutable to the Episcopal State, let my Accusers be my Judges, and I'll willingly stand by their Sentence. But if the Strife be only about Honour, I'll not con-Cc 4

tend for it, but am ready to part with the same; bestow it, Sir, upon whom you please. Upon this Reply the Emperor admir'd his Wisdom and excellent Temper, and sent him quietly home; and Socrates says Enagrius died soon after, and so a total end was put to the Schism.

Chryfoftom made Bishop of Constantinople. A. D. 298.

In the third Year of Arcadius's Reign died Nectarius Bishop of Constantinople, which occafion'd great Struggles about one to succeed him in that Dignity; and the People were importunate with the Emperor that they might have a worthy Person set over 'em. Hereupon Eutropius, who was a great Favourite at Court, and one who by being concern'd in the East about the publick Affairs had knowledg of Chryschom, recommended him as one every way fit for that great Station; but withal fignify'd it must be manag'd with much Privacy, feeing it would be a difficult matter to get him from Antioch. Then Letters were fent to Afterius Governour of the East to manage this Affair; who knowing the Turbulency of the People of Antioch, and how impossible it was to make 'em willing to part with their admir'd Preacher, kept the Letters to himself, and signifying he had private business with Chrysoftom, defir'd he would accompany him a little way out of Then he took him in his Chariot the Town. and carry'd him to Pagra, and there deliver'd him to the Officers that were fent by the Emperor to receive him; who dispatch'd him to Constantinople, where were summon'd a great Convention of Bishops to render his Consecration the more venerable. Theophilus of Alexandria much oppos'd his Ordination, but finding all his Attempts to hinder it fruitless, he was forc'd pretendedly to yield, but always bore a grudg against him to his dying Day.

chrysofrom begins in that Province, occasion'd by the over-great Easimith reness of his Predecessor; but he soon discover'd his
forming the Zeal, his Impartiality, and his Resolution to reclergy.

Chrysoftom found a great Declension of Piety
in that Province, occasion'd by the over-great Easimith reness of his Predecessor; but he soon discover'd his
forming the Zeal, his Impartiality, and his Resolution to reduce 'em to the Strictness of antient Discipline.

He

He

Cle

kee

und

car Aff

the

inve

or t

Sca

aga Ne:

ill A

pro

and whi

He

Chu

omi cha

dov

and Plea

nati mig

prel but

prev pen

Per

B

and the

redi wer

ry e

wer Pre

to t

Serr

bis]

and

He began with inspecting the Manners of the Clergy, among whom a Custom then prevail'd of keeping in their Houses Maids and Matrons, not under the Notion of Marriage, or gratifying any carnal Appetite, but on the pretence of Spiritual Affection, and also for managing the Concerns of the Family. This Chryfostom much dislik'd, and inveigh'd against as an occasion of Temptation, or to be fure that which would afford matter of Scandal; and therefore he never left declaiming against it in his Discourses till it was reform'd. Next he fell upon their Covetousness, and their ill Arts of filling their Coffers; and finartly reprov'd 'em for despising their own mean Provisions, and frequenting the Tables of Great Men, as that which was of ill consequence in several respects. He diligently inspected the Stewards of the Church, and caus'd all unnecessary Expences to be omitted, and order'd the Overplus to be spent on charitable Uses. He took account of the Widows maintain'd out of the publick Treasures; and fuch as were given to worldly Modes and . Pleasures, he admonish'd to subdue their Inclinations by Fasting and Prayer, that so Religion might not be expos'd by 'em. In a word, he press'd all sorts to a greater Devotion and Piety, but especially the Clergy; and such of 'em as were prevail'd on he commended, but others he fufpended from their Offices without any respect of Persons.

t

1

o

t

•

0

d

f

t

d

-

h

1-

is

But alas, Chrysoftom's Zeal put him on too quick The ill Will and violent Methods of Reformation, confidering he gain'd the ill State and Condition to which things were thereby. reduc'd. The Clergy being fo fuddenly check'd, were inrag'd, combin'd against him, and on every occasion traduc'd him to the People, who were indeed generally fo delighted with his Preaching, that as yet they gave little heed to their Calumnies. Yea the Eloquence of his Sermons, together with the Unblameableness of his Life, caus'd him to be throng'd with Auditors; and even those that dissented from the Church

came

of i

nies

pir Off

Chu Chr

Biff

the

fent

rep

more fully

then

coft

He

rebi

lay

had

him

to v

paffi Me

out

fecu Was

Was vict

fam

1

ty mo

Got

fron

the

hac

Arr

Col

awe end

per

mai tha

came in great Numbers to hear him, and were many of 'em brought over by his Preaching, Thus while Chryfostom's Reproofs reach'd the Clergy only, the People were not much concern'd at 'em. But he stop'd not there, but le fly at the most honourable Persons, reproving their Pride, Luxury, and Tyranny with the same freedom that he rebuk'd the Vices of the meanest Artificers. This rais'd him many Ene mies amongst'em, and so excited their Rage against him, that he was thereby molested to the day of his Death.

Chryfoftom rebukes Eutropius's Violence.

Among others Chryfostom spar'd not Eutropius, tho he had been the means of his Advancement, and was in such Favour, that, tho a Eunuch, the Confular Dignity was given him, and the Title of Patricius or Father to the Emperor confer'd on him, which was an Honour next to that of the Imperial Dignity. But being stagger'd with the overgreat weight of his Power, he abus'd the fame by employing it in Cruelty and Oppression, and Men of all Ranks fell under the Burden of his Tyranny. When Persons, to avoid the Fury of this great Oppressor, sled as was usual to take Sanctuary in the Church, he scrupled not to vio late the Immunities thereof, but fetch'd Men out thence by force. And that he might do this with some colour of Justice, he prevail'd on Arcadin by his Edicts to abrogate the Church's Afylums, which had been confirm'd by the Laws of all preceding Emperors. For these things Chrysostom feverely rebuk'd him, but his Interest was too great for him to grapple with, fo as to prevent thefe Irregularities.

Tet protelts him

But in a little time after this great Court-Favourite was charg'd with infolently affronting in Diffress, the Empress, which together with the Petitions A. D. 309. of some Great Men against him, caus'd the Emperor at once to strip him of all his Honours and Offices. Upon this, being afraid of such as he had provok'd, he fled for shelter to take Sanctu ary in the Church which he had so lately spoil'd

Were

ching.

the

Con-

it let

oving

the f the

Ene-

ge a-

the

opius,

nent, the le of

him,

mpe-

overfame

and his

y of take V10-

out

with

edius

lims,

pre-

from

too vent

·Fa·

ting

10115 Em-

ours

as

ctu-

jl'd

of

of its Privileges. But so hateful were his Villanies to all, and the Anger of the Prince fo conpir'd with the Odium of the People, that the Officers had certainly fetch'd him out of the Church according to his own Law, had not Chrysoftom interpos'd and prevented it. Bishop finding him prostrate at the Altar, and the People ready to press in upon him, went prefently into the Pulpit, and in an elegant Oration represented the Vanity and Uncertainty of all worldly Greatness, putting him in mind how faithfully he had warn'd him in his Prosperity, who was then deaf to all sober Advices; but now to his cost felt the Evils he might then have avoided. He also admonish'd him how severely his Folly was rebuk'd by his own Practice, in being necessitated to lay hold of those Privileges of the Church which he had endeavour'd to destroy. Chrysostom, to convince him that he said not this to infult over him, but to warn others by his Example, press'd all to compossionate his Case, and sue to the Emperor for Mercy: nor would he admit him to be taken out of the Church, till Provision was made for securing his Life. The Issue was, that Eutropius was at present only banish'd into Cyprus, but was afterwards upon a fresh Indictment convicted of High Treason, and beheaded for the

No sooner was Chrysoftom freed from this migh. Gainas dety Opposer, but he was engag'd with another mands a more potent than the former, viz. Gainas a Church for Goth, who had fled over to the Romans, and the Arians. from a common Soldier was become General of the Army, and aim'd at the Empire it self. 'He had got so many of his Countrymen into the Army, and so many of his Kindred into the chief Command therein, that the Court stood in great awe of him, and had by mean Concessions still endeavour'd to oblige him. At length the Emperor and he had an Interview, wherein he demanded among other Terms of Accommodation, that one of the Churches at Constantinople should

The Life of St. Chryfostom.

be given to him and his Party, viz. the Ariam, for such were all the Goths who profess'd Christianity.

Chrysoftom prevents it. The Emperor promis'd to do what in him lay, to gratify him in this his request; but Chrysostom being sent for importun'd the Emperor, not to command that Holy things should be given to Dogs. And added, I will never yield that those that preach and magnify the Son of God should be cast out, and such as reproach and blaspheme him, brought into the Church in their stead. Gainas being hereby disappointed, broke forth into open Rebellion, and did much mischief in the Empire; but at length his Forces were vanquish'd, and he himself slain in Battel.

The Egyptian Monks
apply themfelves to
Chryfoftom,

Ammonius and the rest of the Egyptian Monks, who are mention'd before in the Life of Epiphanius, having not only been driven out of their own Country by Theophilus Bishop of Alexandria, but being also still greatly molested by his means at Scythopolis in Palestine, where they had afterward fix'd their Residence, thereupon resolv'd to bring their Complaints to the Emperor, in order to which they came about this time to Constantinople. At their Arrival they first apply'd themselves to Chrysoftom, fignifying, that if he should refuse to mediate for 'em, against the Fury and Malice of Theophilus, they must be forc'd to address the Emperor, and so lay open the vile Practices of that Prelate to the Scandal of the Church. They therefore desir'd him, as he regarded the Churches Reputation, to perswade their Bishop to let 'emreturn and live quietly, seeing they had given him no just cause of Offence, nor acted unsutably to their Religion.

Chrysoftom willingly undertook this Mediation, and in the mean time affign'd 'em Lodgings near the Church, where they were maintain'd, partly by their own Labour, and partly by the Charity of others, particularly the Empress shew'd 'em very great kindness: but tho the Bishop treated 'em with such Respect and Courtesy, he would not admit 'em to Communion, till the matter in Controversy

He writes to Theophilus in their bebalf. A. D. 40c.

be-

bet

and

arri

Cau

had

rest

the

Coft

lus

the

the

ran

him

this

Ale

cou

pro

anf

140

Cou

Ca

igne

rec

uno

Di

anc

but

his

Ye

of

fian

Wa

An

Wi

to

Eu

tiv

WI

ns,

fli-

ay,

om

to

ogs.

ach

and

the

dif

ind

gth

in

iks,

ius,

wn

but

at

ard

ing

to

ple.

ves

e to

of

im-

Pre-

re-

Re-

and

suse

on,

ear

rtly

rity

ery

vith

mit

rfy

be-

between them and their Bishop should be examin'd: and the rather, because the Messengers were now arriv'd, whom Theophilus fent to manage his Cause, who could not but own that the Monks had been hardly treated, but yet desir'd that in respect to their Bishop they might be excluded the Fellowship of the Church. However Chryloftom by Letter endeavour'd to perswade Theophilus to be reconcil'd to 'em, and to restore 'em to their former State, which he utterly refus'd; and thereupon the Monks brought in a Charge of Tyrannical proceedings, and other Articles against Chryloftom endeavour'd to disfuade 'em from this way of Procedure, and sent notice of it to Alexandria, desiring that Bishop to give advice what he should do in this matter, because he could not prevail on the Monks to defift from profecuting their Accusations against him.

Theophilus being perplex'd, return'd a smart Theophianswer to the following purpose? You are not I lus's Ansuppose unacquainted with the Canons of the Nicene swer. Council, which provide That no Bishop shall judg Causes out of his own Jurisdiction. If you are ignorant of this, pray inform your self, and forbear receiving Accusations against me; for if I must come under Trial, 'tis much fitter to be before the Bishops of Egypt, than before such as live at so remote a Distance from us. Chrysostom laid this Letter by, and still persuaded each to an Accommodation; but his Moderation made both Parties dislike his Proceedings, as is usual in such Cases.

About the time of Gainas's Insurrection last Antoninus Year, an Accident fell out which prov'd a Source Ephefus of further Trouble to Chrysoftom, viz. Several A. san Bishops came to Constantinople, among whom was Eusebius Bishop of Valentinople, who charg'd Antoninus Bishop of Ephesus in several Articles, with Sacrilege and Simony. Chrysoftom defiring to keep this matter from becoming publick, told Eusebius that such hasty Charges were often defective in Proof, and therefore intreated him to defift, withal promising that what Grievances there really

really were should be remov'd. But he still tefolv'd to pursue his Charge, and therefore afterwards presented a new Libel publickly before the whole Congregation, and urg'd the profecution of it with such Vehemency, that the People thought he had been importuning the Bishop to intercede with the Emperor for his Life.

The hear -

Then they proceeded to hear the matter, but ing at pre- Antoninus stiffy denied the Charge, and the most sent put off. material Witnesses against him were absent; whereupon Chrysoftom resolv'd on a Journy to Ephefus, that he might make a more strict Examination about it. But Antoninus fearing the Confequence of his Presence there, so improv'd his Interest with a great Man at Court, that he got Chrysoftom's Journy stop'd, and engag'd that the Witnesses should be brought to Town. on a Message came from above to signify, that his Presence could not be spar'd at this juncture, while he rook so great a Journy. The gaining of which point mightily pleas'd Antoninus, as knowing how much advantage a little Delay might be to him. But before this Cause was brought to a fair Trial, a total stop was put to it by the Death of Antonimus the accused Person, by which means the Church of Ephesus was reduc'd to a worse State than be-Hereupon the Clergy thereof wrote to Chryfostom, and earnestly desir'd him to come over to their assistance, telling him they were in a deplorable Condition, by reason of the Arians infesting 'em on one fide, and of the Covetoufnels and Ambition of some among themselves, which no less disturb'd 'em on the other.

Chryfof-Ephefus.

Tho this Letter found Chrysoftom in no good tom goes to state of Health, and it was withal the Winter Season; yet such was his Zeal for the publick good, A. D. 400. that he went immediately on Ship-board, and atter a dangerous Voyage landed at Appamia, whence with his Companions he went on foot to Ephefus. Being arriv'd, he fent for feveral Br thops, and many more came of their own accord, to see and enjoy the Society of this great Man, infomuch

nfo with Chu hor four Orc

neff Euf V

foun

enc the ' their ong in de part

which Cath of t went Song ings.

they

Prov Sted gain ved t own tain

whic ame nal F rians

rity. Th ring lans Goth

Were often n In

elegar

nomuch that there met to the number of 70, with whom he consulted about the State of those Churches. And upon Examination several Bihops were depos'd from their Offices, being found guilty of having given Mony for their Ordinations, upon the Attestation of many Witheffes that were produc'd by the abovemention'd

Eusebius Bishop of Valentinople.

re-

er-/

the

ion

ght

ede

but

oft

nt;

to

mi-

on-

his

got

the

up.

his

bile

ich

WO

im. ial,

oni-

irch be-

bry-

to

plo

elt-

ness

rich

ood

nter ood,

af-

mid

to Bi-

ord,

lan, HIGH

When Chryloftom return'd to Constantinople, he The Arians found the Arians got to a great height of Info- Infolence at lence; for the they kept their Meetings out of Constantithe Town, yet they were wont on the Days of nople. their publick Affemblies to fing, as they went along the City, Hymns compos'd by themselves. indefence of their own Opinions, wherein one part made Responses to the other. Nor were they content with this, but added feveral Claufes, which rudely reflected on the Maintainers of the Catholick Doctrine. Thus they did good part of the Night, and then early in the Morning went thro the Streets, finging their antiphonal songs, as they were going to their own Meetings. But the Bishop being now return'd to his Province, greatly commended his People for their stedfastness in the Faith; and to fortify em against the Attempts of these Hereticks, he resolved to countermine 'em, and oppose 'em with their own Weapons. Accordingly he compos'd certain Hymns, containing the Catholick Doctrine, which he gave to the People to be fung after the ame manner. And in a little time these antiphohal Hymns were establish'd, and those of the A. nans totally forbidden by the Imperial Authority.

This Father contented not himself with secu-Chrysot-Ing the Christians from the Attempts of the A- tom prolans here, but also endeavour'd to recover the motes Chrif-Goths from the same Herefy, with which they tianity in were generally overrun; and in order to it he Foreign of Parts. in Interpreter, and ergag'd others of the legant Preachers to do the like. And most

under-

standing that the Scythians, who dwelt beyond the Ister, tho Pagans, were much dispos'd to receive the Gospel, he procur'd Ministers to preach to 'em, and wrote to the Bishops near those Parts to desire their Assistance therein. He also engag'd a Company of zealous Monks tom into Phanicia, where Heathenism was still the prevailing Religion; and to encourage 'embe procur'd an Imperial Edict, by which they were authoriz'd to demolish all the Pagan Temple. But the they were at first very successful in this Work, it was not long e'er the Gentiles made head, and flew many of these Monks, and wound ed more of 'em.

The Troubles of Chrysoftom began now made

to Chryfostom.

and Seve. to increase, thro the means of Antiochus and Sa rian occasi- verian, two Syrian Bishops, who resided some on Troubles time at Constantinople. The former had a very voluble Tongue, and preach'd with great Applause in the City; and tho the other came short of him in Elocution, yet that Defect was made up by the Gravity of his Sentences, and his profound Expositions. Chrysoftom on these accounts had a mighty Esteem for him, and he had gain'd a great Reputation by his Preaching with molt of the chief Men in the City, and was much va lued by the Emperor himself. Yea Chrysoftom had entrusted him with the chief care of his Church in his Absence upon his Expedition to Ephesus, which Opportunity the other improv'd to his own Advantage, of which Serapion Chrysoftom's Arch-Deacon fail'd not to give him notice, tho at the same time being of a proud Temper, instead of quenching he did but encrease the Fire.

Severian's Anger against Serapion.

Soon after Corysoftom's Return, Serapion refus'd to shew Severian the Respects usually given to a Bishop as he past by; which Affront the latter so resented, that he passionately and with a loud Voice said, If Serapion die a Christian, then Christ never became Man. Of this Serapion prefently complain'd, and thereupon Chrysoftom at sembled a Convention of the Bishops and Clergy, where

it

n C

W d

th

tu

117

it

17 So

Co

in

fre

til

fin

do

in

CO

ter

bir

Wil

W

Vond

d to

rs to

near

He

to go

I the

m be

Were

aples,

this

made

ound-

mach

d Sa

fome

very

Ap-

(hort

nade

pro

ounts

aind

molt

h vahad

urch

esus,

OWD

omis

o at

tead

re-

iven

· lat-

th 2

then

pre

2

rgy,

here

where the Matter was examin'd. As to Irreverence, of which Severian complain'd, Serapion protested he saw him not, and brought some Witnesses to render the same probable, whereupon he was acquitted. Besides Socrates tells us, that Serapion in his Complaint against Severian, conceal'd the former part of his Words, and charged him with affirming, That Christ never became Man, and produc'd some of his own Faction, who attested that they were so spoken. But however that were, Chrysoftom observ'd that the Words taken together were of a very ill found, for whether Serapion should die a Christian or not, it nothing affected the Reality of Christ's Incarnation. The Bishops advis'd Severian to be reconcil'd to the other, but he stiffy refus'd it, and would not be fatisfy'd, unless he were not only depos'd but excluded Communion, upon which the Affembly broke up, with Reflections on his Obltinacy.

Soon after Chrysostom advis'd Severian to re-Chrysosturn home, signifying to him, That it was very tom and unsit for him so long to neglect his Charge, and suffer Severian his Church to be destitute of the Presence and Care of seemingly its Bishop, and that he should immediately go and reconciled improve his Talents within his own Sphere; yea by the Emissocrates says, Chrysostom expell'd him out of the City. However that were, he immediately lest Constantinople, which the Empress Eudoxii hearing of was offended, and sent for him back again from Chalcedon, whither he was retir'd. But Chrysostom would entertain no converse with him; till the Empress brought her young Son Theodossius, to whom he was Godfather, and laying him down at his Feet, desired him for his sake to be in Friendship with Severian, to which he at last

The Reconciliation of Severian was but pre-Severian tended, for Palladius affures us, he foon after com- joins with bin'd with Antiochus, and both of 'em conspir'd Theophiwith Isaac a turbulent Monk against Chrysostom. Ius, dec. a-With them join'd also Acacius Bishop of Beraa, gainst Chrysostom.

because he thought Chrysostom had slighted him. in not giving him Entertainment when he came to Confirminople, and wanted a convenient Lodging. These conspiring together, sent some to Antioch to fearch out the Failures of his Youth, where finding nothing material, they thought of Theophilus Bishop of Alexandria, who they knew had no Kindness for him, and had a Head fit to manage a Design against him. No sooner did their Letters come to him, but he gladly embrac'd this Opportunity of venting his Malice, which was lately encreas'd by the Kindness Chrysoftom had shewn to the Egyptian Monks, it being reported that he had admitted 'em to Communion, tho excommunicated and banish'd by himself.

Ludoxia the Empress, &c. Chryfoftom.

As things were thus carrying on, Chryfostom began to be disesteem'd at Court, especially by Enemies to Eudoxia the Empress, who was a haughty and revengeful Woman, and in a manner wholly govern'd Arcadius, naturally of a quite different Temper. Some fay her first Offence against him, was upon the account of his too freely reproving her unjust dispossessing a Widow of her Vineyard. Others, that it was an Invective Oration he had made against Women, which she interpreted as a Reflection upon herself, and therefore complain'd of the publick Affront offer'd her. Befides, the Discourse being general, all the great Ladies look'd on themselves concern'd, who had before this a Pique against him for his great Freedom in reproving em upon all Occasions. Nor were Severian and his Party wanting to ftir up the Fire, not doubting but these Ladies would instigate their Husbands against him.

Theophitinople.

Orders had been formerly fent by the Empelus arrives ror to Alexandria, to fetch up Theophilus, to at Constan- make good his Charge against the Monks of Egypt, or else suffer the Penalties due to false Accu-A.D.403. fers; but things were now so manag'd, that way was made for his coming rather as a Judg than a Criminal. The Emperor had at first order'd him to come alone, but being now on his Journy

it

br

CO

hi

tai

arı

ex

Bi

by

too

Ho

pu

out

but

and

ber

fes

feve

bels

out

larl

Adı

to t

der

aga

at a

ophi

agai

to e

gain

tiou

whi

be ju

Shop

and

who

ther

the I

be a

blem

B

it feems he had fignify'd his Will, that he shou'd bring feveral Bishops along with him. He accordingly folicited all he cou'd to accompany him, deligning from the first, if possible, to obtain a Synod and depose Chrysoftom, When he arriv'd, he went not as usual into the Church to express his Devotions to God, nor to wait on the Bishop; and tho he was once and again invited by him to lodg in his Palace, he refused it, and took up his Residence in one of the Emperor's Houses, which as is probable was design'd for that

purpose.

d

it

1,

g d.

d

as

n-

e.

at

id

e-

or

qu

n-

16-

to

Ecuay

1 2

r'd

ny

Theophilus was three Weeks in the City, with- His evil out shewing one Act of Civility to the Bishop, Dealings but spent his whole time in framing his Design, with Chrysand endeavouring to encrease his Party by Bri- sostoms bery, by Feasting, by Flatteries, and by Promiles of Preferments. By these Methods they drew several of Chrysostom's own Clergy to exhibit Libels against him, especially such as he had turn'd out for the most flagitious Crimes, and particularly two whom he had depos'd for Murder and Adultery. These Theophilus promis'd to restore to their Ministry, and instructed 'em how, in order to it, they should bring in their Accusations against their Diocesan. Chrysoftom was all this time at a loss what course to take, seeing on one hand Theophilus's Accusers pres'd him to proceed judicially against him; yea the Emperor himself requir'd him to examine the Matters that had been alledg'd against that Bishop: and on the other he was cautious of acting against the Canons of the Church, which require that Cases against Bishops should be judged within their own Provinces.

But Theophilus had now got with him 45 Bi- The Synod ad Querhops, whereof 29 accompanied him out of Egypt, an Quel and among the others were those Asian Bishops gainst Chrywhom Chrysostom had formerly deposed. They softom. therefore resolved to meet in a Synodical Form, the Place of which Convention was appointed to be a Country-house belonging to Rustinus a Nobleman, which was at Chalcedon, on the other fide

ot

Dd 2

of the Water, adjoining whereto was a remarkable Oak, which occasion'd it to be call'd the Synod ad Quercum. This Synod, which confifted generally of Chryfostom's professed Enemies, being fat, the Charge was exhibited against him by John, who had been his Deacon, and confifted of no less than 29 Articles, whereof they infisted only on four, in which he was accus'd of some violent Proceedings against certain of his Officers, Besides which, there was another Libel brought in of 17 Articles, whereof they infifted only on two, viz. the first which declar'd, That Epiphanius bad refus'd Communion with him, because he had favour'd the Origenian Monks; and the fourth, which accus'd him of encouraging Men to Sin by fuch kind of Expressions as these, If you sin again, repent again, and as often as you sin, come to me and I will heal you; which probably he might fay in opposition to the Novatians, who denied Pardon to penitent Delinquents.

11

t

fo

0

n

hi

bs

E

le

ple

ba

ga

no

Su

re

de

on

lho

thu

the

fed

cor

dep

hin

Chrysoftom's Courage.

Chrysoftom perceiving how things went, got all the Bilhops of his Party that were in Town together, being about 40, and earnestly desir'd their Prayers, and pres'd 'em to continue in their Charge, whatever should befal him, declaring himself ready to be offer'd, and signifying that he must undergo many Difficulties, Satan being greatly tormented at his daily Preaching. The whole Company being much grieved at his Discourse, he added, Brethren, cease to weep, lest you add more Affliction, for to me to live is Christ, and therefore even to This last Expression he us'd upon die is gain. its being reported, that he was threatned to lofe his Head for his Obstinacy. And when one with Passion lamented the desolate State of the Church if he should leave 'em, the good Bishop striking often on the Palm of his left hand with the tip of his right Fore-finger, as he was wont when in a serious Discourse, made the following Reply, As the Doctrine of Christ began not with me, fo it shall not end with me. Did Moses die? Joshua succeeded him. Did Sampel die? David was anointed

nointed in his stead. Did Jeremy leave this Life? He left Baruch behind him. Was Elias taken up into Heaven? The Prophetick Spirit rested on Elisha. Paul was beheaded, but Timothy, Titus, A-

pollos, and many more surviv'd him.

6.

g

V

of

d

ne rs.

ht

on

12-

he

he

en If

n, he

ho

all

0-

ir

ge, dy

go

at

ng

rem,

to

on ofe

ith

ch

ng tip

in ly,

o it

lua 4-

ted

While they were thus discoursing, Messengers His Answer came from Theophilus and the Synod, to summon to the Sumhim forthwith to appear, and reply to the many mons of the Accusations that were alledged against him; but the Bishops said, they would send an Answer by Messengers of their own, which they did in writing to the following effect: Presume not to disturb the Churches Affairs nor confound Order, by taking upon you to hear Causes out of your own Jurisdiction; for we have your own Letter, wherein you charge John our Collegue, not to meddle in judging a Bishop out of his own Province; Submit therefore to the Canons of the Church, &c. Chryfostom also return'd a particular Answer of his own, the Substance of which was, That he declined not a Trial, being ready to give an account of himself before 100, or if need were 1000 Bishops, but he would not yield to be judged by his declar'd Enemies, such as Theophilus, who had boasted in several Places, That he was going to Constantinople to depose Chrysostom; and others among 'em, who had given great Testimonies of their Enmity against him: let such therefore be excluded the Synod, and I shall appear, otherwise if you send 1000 Summons, I'll give no other Answer.

Upon the Non-appearance of Chrysoftom at their He is derepeated Summons, they first heard what Evi- posed. dence was given in to the feveral Articles inlifted on, and then came to a Determination, That he should be depos'd from his See. Having proceeded thus far, they wrote an account of it to the Clergy of Constantinople, and also gave the Emperor the following relation: Since John has been acculed of several Crimes, and by his not appearing discovers his Consciousness of Guilt, therefore the Laws depose him, which is the Sentence now pass'd upon him. As for his Sedition and High Treason, we

Dd 3 leave

leave that to your Majesty's Judgment, those things not lying within our Cognizance, meaning his Affront to the Empress, whom, as it was reported, he had called Jezebel. By this means a Warrant was procur'd from the Emperor for his Banishment, which was sent to and read in the Synod.

And banished. A.D.403.

When the People heard of the Deposition of their Bishop, they being exceedingly troubled, guarded the Church Night and Day, less the should be taken from 'em, and cried out, his Cause ought to be debated before a greater and more impartial Assembly. But to avoid a popular Tumult, he without their Knowledg surrendred himself on the third Day to the Officers, who in the Evening carried him on Shipboard, and presently sail'd to Hieron, a Port of the Euxine Sea. Here he landed, and was carried thence into Bithynia, where we leave him a while, and see how the People were affected with his Departure at Constantinopie.

Great Commotions thereupon.

His being gone was no fooner known, but the City was in Confusion, and grievous Complaints were made against the Emperor, against the Synod, and especially against Theophilus; yea some that had been his Enemies, now cried his Banishment proceeded from Malice and Injustice. The Monks who were his confrant Friends especially appear'd for him, they that up the Churches, and would not suffer the People to frequent Publick Prayers. Whereupon, as Zofimus fays, many of 'em were killed, yea any that appear'd in black, which was the Colour of their Habit, fuffer'd by the common Fury. Severian hoping to pacify the Minds of the People, and to justify the Proceedings against Chrysoftom, went up and preach'd, That if there were nothing else to charge him with, his Pride was enough to deferve the Pw nishment inflitted, seeing God resists the Proud. But this only increas'd the Tumult, and that which much added to the Consternation, was, that a terrible Earthquake happen'd the same Night,

Night, which was look'd on as a Token of God's

Displeasure against their Proceedings.

bings

Af-

rted,

rant

nish-Sy-

n of

oled, t he

his

and

opu-

ren-

cers,

ard,

ux-

ence

and

par-

the

ints Sy-

ome ish-

The

ally

hes, ub.

Vas

in fuf-

to

ify

ind

rge Pu-

ud. nat

25,

me ht,

The Court was greatly surprized at these things, His trium. and the Empress Eudoxia being conscious how Phant Remuch she had contributed thereto, earnestly be- turn. fought the Emperor to fend for him back; whereupon he dispatch'd his Secretary the next Morning for that purpole. The Empress withal sent Brison her Eunuch with Letters, wherein she protested her Innocency in what had been done, and that it was wholly owing to the Contrivance of corrupt and wicked Men, calling God to witness, that she venerated him as a Bishop, and particularly as the Person who had with his own Hands regenerated or baptized her Child. After this other Messengers were fent to haften his Return, and the People going forth in Crowds to meet him, covered the Entrance of the Propontis with their Boats, and attended him with Triumphs and Rejoicings.

When Chryloftom landed, he resolv'd not to The Emreturn to the City, till he was clear'd by a grea- press's comter Synod than that which condemn'd him; but pliments to the Peoples being impatient, caus'd the Messengers him. to be urgent with him to haften his coming home without any Delay. No fooner had he yielded,

but the Empress fent to compliment him upon his Return, faying, Now her Petitions were heard, and that she esteem'd it above the Crown she wore, that she had recovered her Bishop, and restor'd the Head to the Body, the Pilot to his Ship, and the Paftor to his Flock. She added, That now his Enemies were asham'd, but that she herself was so well pleas'd with his Restoration, that she esteem'd it

indifferent whether she lived or died.

Crowds of People attended him into the City The 703 with finging of Hymns compos'd for that Solem- of the nity, and with carrying lighted Torches before People, him; and in this splendid manner they brought him to the Cathedral, intreating him to take his Seat and give 'em his Bleffing. He excus'd himfelf from it, by his being rendred incapable, telling 'em his Sentence must be first revers'd, and

Dd 4

he

The Life of St. Chryfostom.

he be regularly restor'd to his See; but finding his Delays rendred their Defires more vehement. he went up and pronounc'd the Peace after the ac-

custom'd manner.

Chryfoftom's Oration on this Occasion.

And finding they still expected more, he made an Extempore Oration to 'em, grounded on the Story of Pharaob's forcible seizure of Abraham's Wife for his own Bed, Thewing in the Parallel, That Theophilus the Egyptian had offer'd the same Violence to his Church; and in a long harangue he draws forth these two Cases into a very elegant Comparison. He also takes occasion so to fet forth the Kindnesses and Respects both of Prince and People in his Restoration, that the Affections of his Auditors being inflam'd, they brake forth into fuch loud Acclamations to the Honour of the Emperor and his Lady, that he was thereby forc'd to end his Discourse somewhat abruptly.

A Riot. and Murder committed.

Upon this Theophilus and his Party had a great Mind to charge Chryfostom with violating the Canons, by preaching after he was depos'd; But they fear'd to offend the Emperor, and to raise new Commotions, and therefore resolv'd at prefent only to proceed against Heraclides, whom Chrysoftom had ordain'd Bishop of Ephesus. Thereupon they drew up feveral Accusations against him, in whose behalf his Friends pleaded, that it was not lawful to profecute a Man when he was absent, and could therefore make no defence for himself. But notwithstanding this, they resolv'd to go on with their Proceedings, and the other were no less resolv'd to obitruct 'em therein: Whereupon a great Tumult was rais'd between the contending Parties, fo that feveral were wounded, and some slain in the Quarrel.

Theophilus flies. and Chryfoftom is restored.

Hereupon Severian and the rest of that Party fled, and Theophilus fearing the Issue, and under-Itanding that a Synod was to be speedily convened, to give these Matters a new hearing, went on Shipboard at Midnight, and fet fail for Alexandria. Indeed it was high time for him to

mak

his F

a R Chry

Emp

his I

that

Em

him

Pro

and

ded

ned

who

difa

inti

Clo

foll

Stat

of S

cing

ban

Th

veig

tho

ftar

25 1

gai

Sto

He

low

ana

ger

Vin

De

que

in t

to

tell

Bec

Inf

E

make his Escape; for People were so incens'd at his Proceedings, that they fearched for him, with Resolution of throwing him into the Sea. Chrylostom in the mean time earnestly presi'd the Emperor, that a Synod might be call'd to clear his Innocency, and reverse the unjust Sentence that had been passed against him. Arcadius the Emperor therefore fent to Theophilus, charging him to return again and give an account of his Proceedings, that Matters might be fairly heard and examin'd; but he excus'd himself, and evaded his fo doing. However a Synod was convened at Constantinople of more than 60 Bishops, who examin'd the Transactions of the former, difannul'd the Acts thereof, and reftor'd Chrysoftom

intirely to his See.

C-

e

e

S ,

e

e .

0

f

But this Serenity lasted not long, for fresh Chrysof-Clouds arose, and new Troubles began upon the tom's Infollowing Occasion. At the setting up a Silver vellive a-Statue of the Empress Endoxid, near the Church gainst bad of St. Sophia, there were great Shoutings, Dan- Women. cings and other Exorbitances, to the great diffurbance of the People in their Religious Assemblies. This Chrysoftom could not bear, but severely inveighed against it in his Sermons, as also against those that encouraged the same. And understanding that the Empress took these Reflections as made upon herself, and that she purpos'd a-gain to prosecute him, he took occasion from the Story of John the Baptist's reproving Herod and Herodius, to discourse in an Oration after the following manner: Now Herodias is again in a Rage. and seeks to have John Baptist's Head in a Charger; and now Jezebel is contriving to get Naboth's Vineyard, and to drive the Prophet Elias into the Defert. It must indeed be confess'd, that Photius questions the genuiness of this Passage, tho found in the Works of this Father. Next he proceeds to lay down the Description of a bad Woman, telling us, That no Lion, Dragon, or any other Beaft of Prey is so bad as an ill Woman, giving Instances of the base Acts of such from the Holy Scrip-

of

Th

inf

ma

Ch

me

fo

no

the

En

für

fra

ago tha

fici

de

he

Co

ge

otl

bu

Sin

it

Fa

the

TH

po

laf

the

it.

en

he

ing

to

an

vie

Pe

Ch

ha

Scriptures. The Empress hereupon highly to fented, that she was as she concluded thus traduced in his publick Sermons; and his Enemies gladly took hold of this Opportunity against him therefore sent to Theophilus, either to come himself and head'em, or at least send 'em Directions how to proceed. He was not willing to venture himself again, but sent three Bishops with some Canons made formerly against Athansim, which he concluded might be now improved a gainst Chrysostom.

A Convention at Constantinople against Chrysoftom.

A.D.403.

Before this Year was fully expir'd, divers Bi Thops out of Syria and other Parts were convent at Constantinople, the chief of whom were Least tius of Ancyra, and Ammonius of Laodicea in Pisidia. At their first coming to Town they to jected not Communion with Chrysoftom, but car ried it fairly towards him till they founded the Inclinations of the Court, where they foon found his Interest daily declining. For nowth Emperor being influenc'd by Eudoxia and others refus'd to come to Church as he us'd to do, and fignified to Chrysoftom by Messengers, That it could have no Communion with him, till he had vindicated himself from the Crimes laid to his Charge. Chrysoftom hereupon signified his great readiness to come to a fair Hearing, and publick ly challeng'd his Advertaries to prove the mate ters objected against him, but they durit no venture to put it on that Isfue, and therefore concluded to drop their former Charges, and only infift on his returning to his See without sufficient Authority, after he had been Synodically depo In answer to this Corysoftom pleaded he had the Suffrage of 65 Bilhops to warrant him there in, but they pretended that more had confented to his being depos'd, and therefore his Return was irregular.

The Canons Then they alledg against him the Canons set urged a- by Theophilus, which were the fourth of the gainst him, Council of Antioch, That if any Bishop or Pri and his byter being depos'd, should return to the Executive Answer.

aly re

tradu

s glad-

t him.

e him-

Directi-

to ven-

S With

anafus.

ov'd a

rs Bi-

nven'd

Leon cea in

ey te

it car

ed the

7 1000

ow the

others.

and

hat h

ce had

to his

great

blick

mate

t not

con-

only

ficien depo

e had there

fente

etun

s fen

th

Pre

CHIN

of his Office without the Authority of a Synod, he fould never be again restor'd: As also the 12th, That if Such a one should appeal to the Emperor, instead of a greater Synod than that by which he was depos'd, he should be incapable of Absolution. Chryloftom replied, That these Canons were framed by the Arian Party against Athanasius, and also continued to plead his being restor'd by a Synod of 65 Bilhops.

His Opposers found it availed little to debate Elpidius the matter with him, and therefore desir'd the pleads for Emperor that ten of Chrysoftom's Party might be him before summon'd, and prevail'd on to give their Suf, the Empefrage in favour of these Canons. But Elpidius the ror. aged Bishop of Landicea intreated the Emperor, that Chrysoftom might not be ejected without sufficient Cause, affirming he had not been regularly depos'd before; and also put him in mind, that he return'd not without his Majesty's special Command, and afferted that those Canons alledged against him, were fram'd by Hereticks. other Party were very clamorous against him; but at length Elpidius mildly faid to the Emperor, Sir, we will no longer be troublesome to you, but put it upon this Isue; let our Opposers subscribe the Faith of those Catholicks, by whom they pretend these Canons were fram'd, and we'll be satisfied. The Emperor fignified he thought this a fair Propolal, and therefore after much Evalion they at last pretended they would subscribe, which yet they never did, as indeed they never intended

It being now the time of Lent, his Enemies The Emper he would give Order for his Expulsion, who he to him to he would give Order for his Expulsion, who being easily impos'd on by them, fent a Command Church, and to Chrysoftom to leave his Church. The Bishop his Answer. answer'd, I receiv'd my Church from God my Saviour, and am by him intrusted with the Care of my Peoples Souls, and therefore can't desert Charge; but if you forcibly throw me out, I shall have that to plead for my Excuse, in not perform-

he de

Zeal

B

prev

hat

of t

to th

med

Cont

he (

who drive

and

color

anie

bein

ment

one

agair

Chry

W

he C

f po

nigh the I

dive

whit

with

bapt

their

prim

pera

a Co

of S

which

mor Mat

Pend

and they

riff :

ing my Office. This Answer somewhat mitigated the intended Rigour, and the he receiv'd Orden from Arcadius to forsake the Church, and confine himself to his own House, he still frequented the Religious Assemblies.

His Enemies Vehemency against bim.

Thus things continued to the Paffion. Week, when on Good-Friday he had fresh Orders to relinguish the Church, which he still refus'd to o bey. Hereupon the Emperor bearing a Reve rence to the Holiness of the time, and also fearing a Tumult among the People, advis'd with Acacius and Antiochus, two of his chief Ene mies, and caution'd 'em to beware of taking wrong measures. They answer'd, Sir, fear not, let the ejecting of Chry fostom be upon us, we are ready to vindicate the same, tho it were at the Peril of our Lives. When this was known, 40 Bishops who kept their Lent with Chrysoftom, applied themselves to the Emperor and Empress, and besought 'em with Tears, That the Church might not be deprived of its Bishop, of pecially at Easter, when the Catechumens were to receive their Baptism. But their Request was denied, whereupon Paul Bishop of Croatia turn'd to the Empress and said, Eudoxia, fear God and pity your own Children, and by Violence profan not Christ's Holy Festival; and so they went away with weeping Eyes and mournful Hearts.

Chrysoftom's Party met in Constantine's Baptistery.

In the mean time Chrysostom's Presbyters, and some Bishops of his Party, were assembled with the People in Constantine's Baptistery, spending their time in reading the Scriptures, and preparing the Catechumens for Baptism. His Enemies solicited that this Assembly might be dispersed; but the chief Officer of the Palace fearing the Consequence, resus'd to be engag'd in it, telling em, That it being Night and the Congregation numerous, they must take heed of any rash Proceedings. However to gratify their Importunity, he at length sent Lucius Captain of the Scutarii, to go quietly and see how things were, who return'd with an account, That nothing was like to

n done, such were the Numbers, and so great the

Zeal of the People.

gated

rders

Con-

ented

Veek,

0 re-

Reve

fear-

with Ene-

aking

not,

are the

, 40

from,

t the

e to

s de-

and

fane

Way

and

with

epa-Ene-

per-

ring tel-

gati

Pro-

ity,

arii,

re-

be

But being yet restless in their Addresses, they The borrid prevail'd with him to make another Attempt, and Violence hat he might not want fit Guides they fent some committed of their Clergy with him, who conducted him there, othe place of Meeting. They enter'd, and immediately all Corners were fill'd with Horror and Confusion, the Clergy were seiz'd, beaten, wounded, and treated with all kinds of Violence, he Catechumens were scatter'd, and the Women who had strip'd themselves for Baptism were triven away naked, and several of 'em wounded, and the very Waters of the Baptisterium were folour'd with Blood. None can express the Vilanies then committed, all Places in the City being fill'd with Sighs and Groans, miferable Lamentations and Cries; and Edicts were publish'd one upon another full of severe Threatnings gainst all who renounc'd not Communion with Chryloftom.

When it was day most of the Inhabitants of And upon the City fled into the Fields and Woods to find, those that if possible, shelter for themselves where they fled into might calebrate the Festival. It happen'd that the Fields.

night celebrate the Festival. It happen'd that the Fields. the Emperor going out of the City that day to livert himself, spy'd a Field cover'd over with white, which was occasion'd by its being fill'd with about 3000 Catechumens who had been paptiz'd the night before, having then on 'em their white Garments, as was the Custom of the primitive Times. But the Adversaries, to exasperate the Emperor the more, told him they were Conventicle of Hereticks; whereupon a Party of Soldiers were order'd presently to disperse 'em, which they did, taking some of the People, but more of the Clergy into Custody. Several noble Matrons were here seiz'd, and strip'd of their Pendants, their Ear-rings, and other Ornaments, and multitudes were committed to Prison, where they fung Hymns and receiv'd the Holy Euchaif; so that the Prisons were turn'd into Churches, as the Churches were turn'd into Bridewels fid to

anther.

tamin

night ar

by the Cruelties therein exercis'd.

Theophilus fends to Rome againt Chryfoftom.

While things were in this deplorable State at an ana While things were in this deplorable State at home, Chrysostom resolv'd to seek help from a broad, and in order to it sends a Dispatch to Rome, and refers the Judgment of his Case to Pope Innocent and the Western Bishops. But Theophilus was before hand with him, having sent his Reader with Letters to inform 'em that he had depos'd Chrysostom, but without any account why, or with what Assistance he had done it which caus'd Innocent to suspect some foul dealing in the matter. Likewise Eusebius Deacon of Constitution of the stantinople being then Agent at Rome from his own Church, desir'd the Pope to suspend his Judgment, assistant him that in a little time all things should be laid before him in a clear view. be laid before him in a clear view.

Chryfofcom's Appeal to Rome.

Accordingly within three days after there are riv'd four Bishops from Constantinople, with two mosters, one from Chrysostom, another from the forty Bishops of his Communion, and a third from the Clergy of his Church. Chrysostom in his gave an account of the whole matter, especially the Violence was taken account of the Passion Week, intreating Populary and Innocent's Alistance in Suppression so guident a model. Innocent's Assistance in suppressing so violent a ended Faction, and assur'd him of his Readiness to refer his Affairs to the Hearing of any impartial Juditocced cature, and that he would vindicate his Innocent dishop to against all the Crimes laid to his charge.

Innocent Suspends his Judgment.

The Pope being not yet satisfy'd in the State of things, signify'd his holding Communion equally with Chrysostom and Theophilus; tho he with decIar'd his distike of the Proceedings of the latter against the former, and that a more indifferent sold him Synod both of the Eastern and Western Bishops ought to be held, wherein matters shou'd be judg'd neither from Favour nor ill Will, but with an impartial stions. Theophilus with other Letters, by which Innocent more fully perceiv'd upon what slight grounds be had proceeded against Chrysostom; which he notify'd

the subset, we still hold Communion both with your in and our Brother Chrysostom, and shall conmunion this Resolution till there be a more equal parmination of those things that have been so indisply and ridiculously manag'd against him; if there is a Synod assembled according to the Laws of which, and prosecuted according to the Canons of in Nicene Council, which proceeding alone we shall aprove of.

In the mean time Chrysostom was not only con-Chrysostom own this Life, several making attempts against him; danger of and particularly one that was hir'd with fifty his Life. Sinces of Gold to dispatch him, being stop'd and amin'd as he was hastily running into the list wooked him but by giving him a mortal Wound.

In the mean time Chrysoftom was not only condid to his House, but was there in great danger shis Life, several making attempts against him; and particularly one that was hir'd with fifty fires of Gold to dispatch him, being stop'd and samin'd as he was hastily running into the bishop's Palace, return'd no Answer to him that wosted him but by giving him a mortal Wound. Let do when endeavours were us'd to take him, he sounded no less than seven more, insomuch that four the dience and the other three were not recover'd without much difficulty. And when at last he was taken and carry'd to the Palace, and the proper cry'd out for Justice, tho the Provost preduct a little time he set him at liberty; by which recedings the People saw what danger their sight and day at his House.

inght and day at his House.

Thus things continu'd till a Week after Whit-The Warnully mide, when the Clergy that were his principal rant sign'd inhal memies, with the most flattering Insinuations for his Baster of the Emperor for his Banishment. They mishment odd him, that as he was immediately constituted by Heaven, and was accountable to none upon Earth, in might make his Will the Law and Measure of his Ations. They added, that they hop'd he wou'd with be more mild than Priests, or seem more holy han Bishops; that they had often said they wou'd to answerable for Chrysostom's Deposition, and herefore desir'd he wou'd not spare one to the ruin

ify'd

of 'em all. At length being wearied with the Importunities, he fign'd the Warrant, and on manded him as soon as he had dispos'd of his A

im wit

Co

wh

hou

cep

Pla

but

got

fice

dift

the

The

Arc

and

of I

Wi

and

the

and

On

pre

rian

the

con

piec

of t

han

on t

and

fide

Flan

Vic

Bani

ever

Con

bein

grea

whe

bein

pref

1

fairs immediately to leave the City.

Chryfostom having now receiv'd a politiveOrder He goes into Exile. refolv'd to comply with it, and thereupon faid A. D. 403. the Bishops and others with him, Come let my

to Prayers and join our Forces with those of the Guardian Angel of this Church. As he was going a Courtier who was his Friend inform'd him the Military Forces waited to feize him, and there fore defir'd him to withdraw privately left the should be another Tumult rais'd in the City Thereupon he kiss'd the Bishops, and took his leave of 'em, and then withdrew himself at a private Door, and furrender'd himself to the Officers, who carry'd him to Nice, and from thence to Cucula in Armenia, the place appointed for his Exile, of which we shall hear more hereafter. When he was leaving his Church, he comforted himself, a he tells us in an Epistle, with the following Thoughts. Will the Empress banish me? Let he do so, seeing the Earth is the Lord's, and the Ful ness thereof. Will she order me to be cut in pieces! If I be fawn asunder, I shall be treated but as the Prophet Isaiah. Should I be thrown into the Sta this was the Fate of Jonas; or should I be call into a firy Furnace, my Sufferings will be but like those of the three Children. Should she command m to be ston'd, so was St. Stephen. Will she have my Head? the Holy Baptist lost his: Or will she have my Estate? naked came I out of my Mother's Womb, and naked shall I return thither.

A terrible House.

The People yet knew not he was gone, but Fire burns were very jealous of it; and therefore being in the Church patient, abundance of 'em press'd into the Church and Senate- to feek for him; and when they were in, the Door were shut upon 'em to prevent their pursuit d their Bishop, and their Attempts to rescue him Those who were without were in a distracted condition, and those within so crouded toward the Door, that it render'd the opening the fand imposible; h the

d com

his A

Order

faid t

t us g

of the

going

n tha

there

then

City

leave

rivat

s, who

ucusa

ile, o

lf, a

Wing

t her

Ful

es the

Sea

cafe like

id mi

e my

bave

her's

but im

urch

oors

t o

him

de

ards

amo

ole;

impossible; till yielding a little, they at length with much difficulty got it open. In this great Confusion a Fire broke out under the Pulpit, which flaming up reach'd the Roof, and in a few hours consum'd that whole stately Fabrick, except only the Vestry, where the Communion-Plate was preserv'd. Nor did the Fire stop here, but the conquering Flames, waving thro the Air, got hold on the Senate house, a noble and magnificent pièce of Architecture which stood at a good distance; and which is most strange, it began at the end that was furthest off from the Church. The Flames of both these Buildings met as an Arch, so that People pass'd safely underneath it; and which is remarkable, there was no Life either of Man or Beast lost in this terrible Conflagration, With this Structure were deftroy'd many noble and excellent pieces of Antiquity, particularly the Statues of the nine Muses made at Helicon, and brought hither by Constantine the Great. Only the Images of Jupiter and Minerva were preserv'd, which Zosimus being a Heathen Historian magnifies as a Miracle, and a good Omen of the City's future Prosperity.

Very different were the Sentiments of Men Various concerning this Fire; Chryfostom's Enemies scru-Thoughts of pled not to charge it on his Party, as an effect the Caufe of their Malice and Revenge; they on the other of it. hand protested their own Innocency, and laid it on their Adversaries, as designing to burn them and the Church together. Again, others confidering the strange beginning and progress of the Flames, judg'd it sent from Heaven to punish the Vices then reigning, and particularly the unjust Banishment of so excellent a Pastor. But whatever was the Original of this Conflagration, the Consequences were terrible, abundance of People being seiz'd, thrown into Goal, and expos'd to great Severities, especially the following Year, when Optatus became Provost of the City; who being a Heathen, took this opportunity of ex-

pressing his Hatred to the Christians, and there-

Ee

tore:

fore treated Chrysostom's Friends with all imagi.

nable Cruelty.

Arfacius made Bi-(hop, and Chryfoftom's Friends call'd Joannites.

Within a Week after Chrysoftom's Departure they plac'd one in his Seat, and thought none fitter for it than Arfacius Brother to Nectarius. who had preceded him; whom therefore they thought might not be unacceptable to the People. This new Bishop was fourscore years of Age, naturally of a peaceable Temper and little inclin'd to Action, which made him be the more eafily impos'd on by fubtil Men, who prompted him to very irregular Courses, and justify'd the worst Actions by his Authority. Chrysoftom's Friends could not bear to fee this Usurper on his Throne, and therefore wou'd have no Communion with him, but affembled by themselves without the City, and for adhering to John their Bishop were Itil'd Foannites.

And great Cruelties exercis'd upon 'em.

Arsacius being greatly vex'd at the slights put upon him, complain'd to the Emperor, who thereupon publish'd several severe Edicts to suppress the Conventicles of these Joannites, and to force A. D. 404 'em to hold Communion with their new Bishop. Particularly it was decreed, that whatever Bishop shou'd refuse Communion with him and Theophilus shou'd be depos'd, and lose all his Estate; and that if any one conceal'd such as adher'd to Chry fostom, his House should be forfeited and taken from him. These and other severe Laws were made, and as feverely executed, Soldiers being fent to break up their Meetings, who beat 'em, ston'd 'em, hal'd 'em to Prison, and us'd such Cruelties, that many durst not stir out of their Houses; yea a great number fled into a voluntary Banishment. Optatus under pretence of fearthing for the Authors of the late Fire, exercis'd all manner of Barba-Eutropius the Reader in particular was rities. cruelly scourg'd, his Flesh rak'd from his Bones, burning Torches put to feveral parts of his Body; and at last he was thrown into Prison, where he foon died.

b

t

re

ne

ey

le.

ď

ly

to

rft

ds

ne,

th

he

re

Juc

re-

els

ce

op.

bob

lus

bat

m,

m.

as

up

ľď

ny

eat

p-

ors

ba-

vas

es,

y;

he

ng

Among those of the weaker Sex who had a large of Olymshare in the common Calamities, Olympias was most pias a noremarkable, who was a Woman highly valu'd ble Lady. by Chrysoftom for her eminent Piety, and to whom he wrote no less than seventeen Letters during his Exile. She was of noble Birth, a large Fortune, and withal of extraordinary Beauty, and had been Wife to Nebridius fometime Governor, who was put to death by the Emperor within two years after their Marriage, under pretence of some Male-Administration. A Lady of such Accomplishments, and withal young, wanted not Solicitations to a second Marriage; yea Theodosius who was then Emperor defir'd her for his own Kinsman Elpidius, who importunately made suit to her. But the Lady utterly refus'd to comply, faying, If the Emperor had thought me fit for a Husband, he would not have deprived me of him that I had, by which he has impos'd on me the easy Toke of a single State.

The Emperor, much offended with this smart Her Cheer-Answer, order'd the Provost of the City to fulness in feize her Estate till she should come to 30 Years of the loss of Age; who thereupon us'd her unkindly, and re-her Estate. strain'd her from going to Church, or conversing with any Bishop; being secretly urg'd to this Severity by Elpidius, who hop'd thereby to force her Consent. But she thank'd God for these Sufferings, and sent this Message to the Emperor: Sir, you have not only done like a Prince, but exercis'd the Care of a Bishop towards me, in easing me of a heavy Burden; for I have long fear'd lest thro the Incumbrance of those Riches I should neglect the more excellent Treasures of the Soul; the you would yet do much better if you would be pleas'd to dispose of 'em to the Poor, and to supply the Necessities of the Church.

Theodosius could not but admire her vertuous Which beand heroick Mind, and therefore order'd her ing restor'd whole Estate to be restor'd; and that she might she was not be troubled with any more such unwelcome made a Addresses, she prevail'd on Nestarius then Bishop Deaconess,

Ee 2

to make her a Deaconess of the Church, whence The feldom departed day or night, spending her Time and Estate in the Service thereof. She had a very peculiar respect for Chrysostom, upon whom she almost constantly attended, taking care of his Family Affairs, and that his Food might be futable to his languishing Appetite.

Her Banifiment and Death.

Because of this her Affection to Chrysoftom, and her Frequency in the Church, she was charg'd with having a hand in the late Fire; but the A. D. 404. Provost finding no way to fasten this upon her, he accus'd her for refuling Communion with the present Bishop; and perceiving her resolv'd to persist therein, he at length fin'd her in a large Sum of Gold, supposing that might prevail on her. But her Soul was too much elevated above the Earth to be wrought on by fuch Arguments, and therefore it was determin'd the thould be banish'd, to which the readily submitted, and thereupon was sent into Exile to Nicomedia in Bithynia, whence the supply'd Chrysoftom with Necesfaries, and there foon peaceably ended her Days.

The persenites send to Rome for succour.

The foannites being so severely prosecuted at cuted Joan- Constantinople, were forc'd to leek Refuge in the West; and a Letter subscrib'd by twenty five Bishops was sent to Pope Innocent at Rome, to give an account of the whole matter. But at present he could afford 'em little Relief, only he fent the Meffenger back with Communicatory Letters both to Chrysoftom and those Bishops that held with him. However after this a great many Bishops, and others of eminent Note coming thither with Complaints of those violent and unrighteous Proceedings, he was fo far awaken'd, that he engag'd Honorius Emperor in the West to concern himself in their Cause.

Honorius's Letter to Arcadius balf.

Hereupon that Emperor wrote to his Brother Arcadius, and his Epittle mentions the first Offence as given by the Empress's Statue, and the misin their be- chievous Consequences of it; intreating him that those Irregularities might be amended, and that by reforming

ce

er

ad

m

nis

a-

nd

d

he

r,

he

to

ge

r.

ne id

d,

n

a,

er

it

e

Ó

It

e

t

g

,

V

reforming what was amifs the Divine Displeasure might be averted. He tells him, he could not longer be silent, and that this was a matter which ought to be consider'd by a Council of Bishops impartially summon'd; and that in order to this both Parties had now sent their Legates to Rome, promising to acquiesce in their Determination. He adds, till this equal Decision was made things should not have been run to that height of Confiscation and Banishment, especially seeing those that were appeal'd to granted Chrysostom as well as his Opposers the Peace of the Church.

Pope Innocent also wrote a Consolatory Letter Pope Innoto Chrysoftom, in which he fignifies, That he who cent's Leta was so eminent a Pastor sould not but know, that ter to in all Ages the best of Men had been expos'd to Chrysogreat Sufferings for the trial of their Patience. Hom; He further minds him, that a firm Confidence in God, and the Testimony of a good Conscience is the best Support under the heaviest Burden; and that tho a good Man may be try'd, he can't be vanquish'd, having the boly Scriptures at band as a Bulmark to defend and protect him. For, fays he, the Lessons which we so often read and expound, afford us a multitude of Examples, that almost all Saints have been prov'd by great Calamities, before they have receiv'd the Crown of Glory. Then he concludes, Let the Conscience of your Innocence support and stay your Mind, in consideration that the Eye of our great Master is upon us, who will at length give Rest to his sincere Servants.

He also sent a Letter to the Clergy and People and to the of Constantinople, signifying with what a sad Heart Clergy and he had received the account of their Sufferings, ex-Feople at borting em to Patience, in hope God would shortly Constantis put an end to their Calamities. He affirms, that noples the Proceedings against Chrysostom had been contrary to all Law and Rule, to all Justice and Equity, and that scarce any Instance could be found of the like among their Predecessors. He surther tells em, they at Rome were now considering how a General Council might be best conven d to bring all things to d

Ee 3 .

nappy

happy isue, encouraging 'em in the mean time to a patient hope, that by the Divine Help Matters

He

in

tir'

Ph

of

Per

fro

hic

ped

the

hir

int

Di

the

Ye

by

pa

700

en

be

C

W

th

ne

be

in

br

th

fir

n

Ca

C

al

r

I

t

would be reduc'd to their right state.

Chryforied into Bithynia.

But now let us look after Chryfostom, whom we from car-left just as he went out of the great Church and furrender'd himself to the Officers, who presently got him on Shipboard, and carry'd him, accompanied with some of his Clergy, to a place in Bithynia. Here the business of the Fire was inquir'd into, and the Attendants of Chrysoftom clear'd; but they would by no means admit him to a Trial, tho he earnestly requested the same, that he might fully clear himself from the Reflections that were cast on him as the Author or Abettor of it. This being deny'd, they proceeded on in their Journy towards the place of his Exile, which was first appointed to be Sebastea; but that it feems was thought too good a place, and therefore they concluded on Cucusus in the Lesser Armenia, a Town that had little to recommend it but Cold and Barrenness, and besides, it was continually expos'd to the Infults of cruel 'Tis not improbable his Adversaries Robbers. pitch'd on this place, because it was the Town whither his Predecessor Paul had been banish'd in the time of Constantius, and was there at length ftrangl'd, which they might probably think would afford him but a melancholy Prospect in his Exile.

His Afflictions and

As he went on his Journy, besides the habitual weakness of his Stomach, he labour'd continually Supports in under Fevers occasion'd by the Heat, the continual his Journy. fatigue of Travelling, the want of his Rest at Night, and of those Accommodations to which he had been formerly accustom'd. 'Tis true, it was no small Relief to him under these Difficulties, that Theodorus the chief Officer to whom he was committed treated him with great Humanity and Courtely, feeming to make it his chief buliness to take care of him. And besides this, when he came to Nice, he found the Air more agreeable to him, and so was reduc'd to a better state of Health,

Health, but especially when he arriv'd at Casarea in Cappadocia, where he had a Lodging in a retir'd place, wanted no Conveniences of Food or Physick, and had the Advice and ready Attendance of able Physicians; and in a word, here all forts of

Persons shew'd the highest respects to him.

ers

We

nd

nt-

m-

3i-

in-

m

m

e,

or

0-

of

;

e,

ie

1-

t

1

But the Kindness and Generolity he met with The ill from these, instigated the Envy of others against Treatment him, from whom he might reasonably have ex- he had pected better Treatment; particularly Pharetrius from the Bp then Bishop of Casarea, was so far from giving of Casarea him a kind and honourable Entertainment, as fome intimated he would, that, partly because of the Disfavour he was in at Court, and partly because of the great honour others did him, he contriv'd all possible methods to get rid of his Company: Yea, when a sudden stop was put to his Journy by the Invalion of the Isauri who ravag'd those parts, whither they were going; and when Cafarea it felf fear'd being belieg'd by 'em, yet then he engag'd a Troop of Monks against him, who came betimes in the morning in the midst of those Confusions, and threaten'd to fire the House where Chrysoftom lodg'd, unless he presently left the City.

The Magistrates compassionating his Weak- The Infonels, and knowing the inevitable danger he must lence of the be expos'd to if he should depart at this time, Minks ainterpos'd their Authority in his behalf; but these gainst hims brave Monks instead of yielding to their Orders, threatned to cudgel 'em, and boasted it was not the first time they had so done. Yea, tho the Governor of the City hearing of the Riot prefently came to his rescue, they regarded neither his Commands nor Entreaties; and when he fent to Pharetrius, and defir'd him to take off the Monks, and give Chryfostom some further time in consideration of his Sickness, and his danger from the Isamian Army, it avail'd nothing, insomuch that the Magistrates advis'd him rather to venture into the Enemies hands, than continue within the reach of those wild Beafts: and his Friends told him,

Ee 4

he might certainly be safer any where than among them.

He is hel:

Among those that pitied his Case was a Noble ter'd by a Lady call'd Seleucia, who desir'd him to continue Lady, but some time at her Country-house about five Miles fore'd from from the City, whither the fent fome of her Servants along with him, and charg'd her Steward, that if the Monks should come thither to affault him, he should call help from the neighbouring Villages, and repel 'em by force. Pharetrins hearing of it, fent her threatning Messages, which she at first generously slighted, but was at length so weary'd out by him, that she was forc'd with great unwillingness to part with her welcome Guest.

The great Respett

And now a report being given out that the Isaurian Forces were at hand, he was constrain'd some shew'd to set out in a dark and tempestuous Night, and all the way met with extraordinary Difficulties, under which he had certainly funk had not the Consciousness of his Innocency, and the Goodness of his Cause supported him. Afterwards he met with more courteous Reception, for at the Frontiers of Cappadocia several Bishops and others met him; and lamenting with Tears that the Church should be deprived of so excellent a Pastor, they faid one to another, 'twere better the Sun should cease to shine in the Firmament, than that Chryfostom should be silenc'd; whose extraordinary Affection was some Alleviation to his Grief.

His good Entertainment at Cucufus.

Having wrestled with great Difficulties in his Journy for more than two Months, he at last arriv'd at Cucusus, where he found thro the good Proddence of God far better Entertainment than he expected. The Inhabitants were fo very obliging and officious in attending on him, that he felt no want of the many Servants he had heretofore kept, but was now depriv'd of. Notwithstanding the Sterility of the place he had a plentiful fupply of all Conveniences, those counting themfelves most happy who could best entertain him: Particularly Dioscorus a Gentleman of Quality here built a House on purpose for him, and so

order'd

brde

nco

the I

Kinc

with

of F

ral o

hinia

at C

with

Tour

on. mof

and

hor

cy o

End then

ter,

H in h

ly,

tain'

Doc

Poor

by .

extr

he in

tion

part

and

ly b

cute

A here

laft

this

whe

ture

real

mor can order'd it as might best preserve him from the nconveniences of the approaching Winter. Also he Bishop of the place shew'd him extraordinary Kindnesses, and the Air at present well agreed with him, fo that he foon arriv'd to a good state of Health. Besides all this, he here enjoy'd several of his old Friends; particularly the Lady Salimiana, a Deaconess of Constantinople, met him at Cucusus the very day of his coming, who notwithstanding her Age, and the difficulty of the Journy, broke thro all to ferve him in his Affliction. Thither likewise came Constantius one of his most beloved Presbyters, besides several Bishops and Priests that went thither to falute him. short, he was so well pleas'd with the Conveniency of his Station, that he fear'd lest thro the Endeavours of his Friends he should be remov'd thence into some other which they thought better, but might probably prove worfe.

His active Soul would not suffer him to be idle His Laboin his Banishment, but here he preach'd frequent-riousness in
ly, and the People with much greediness enter-preaching,
tain'd his Instructions. And as he fed all with his &c.
Doctrine, so he supply'd the Necessities of the
Poor with his Charity, being enabled thereunto
by the Liberality of his Friends, especially the
extraordinary Kindness of Olympias. Here also
he improv'd his utmost Interest for the Propagation of the Gospel among the Heathen Nations,
particularly to root out Paganism from Phanicia,
and from among the Goths, which he had former-

ly begun, and now us'd all Endeavours to profecute further.

le

10

es

ts

if

he

5,

it,

ft

b

n-

he

ď

nd

25,

he

es

et

n-

et

ch

ey

ild y-

ry

nis

od

an b-

he

to.

h-

ti-

m-

n: ty

fo

ď

All his leisure hours from publick Business he And wrihere spent in writing Books, and particularly his ting here. last Tract which he dedicated to Olympias upon this Subject, That no Man is hurt but by himself; wherein he proves from many Examples in Scripture, That Persecutions are so far from doing any real harm to the Virtuous, that they render 'em the more glorious and happy, and that nothing but Sin can make Men truly miserable. This he advices her daily

ga

Cat

of valid

om

has

ner s at

ent

by t

ime

em Barb

een

In

mind

iate

he S

hey who i dius, might a tel

ome

ould

nunce

and,

ad kr

Brothe

lo de

U of

oftom

ill his

II this

or's L

ere in

V to

daily to peruse in her Troubles. Here also he wrote most of those excellent Epistles which are ffill extant in his Works, and especially he took care to write to those Bilhops and others that fuffer'd for his fake, commending 'em for their stedfastness under Sufferings, and intreating 'em still to maintain a Greatness of Mind sutable to their State, considering that how great soever their Affictions were for so good a Cause, their Reward would be transcendently more than proportionable thereto,

His Sickness. Dangers from the Ifauri.

Hitherto Chrysoftom had not only tolerable, but and in a great measure pleasant Entertainment at Cuculus; but Winter coming on, notwithstanding all provisions against it, the extremity of the Cold caus'd many Distempers to invade him, and reduc'd him to fo languishing a Condition, that for two Months he look'd on himself as a dying Perfon. Indeed when Spring came on his Sickness abated; but alas, tho the approach of the invigorating Rays of the Sun began to drive away his Distempers, yet it brought another Mischief little short of a mortal Disease. For now the Isauri made a general Inroad and dreadful havock thro the whole Country, and they daily expected to be belieg'd by 'em at Cucusus, where they had like one night to have feiz'd Chrysoftom, which caus'd him afterwards to be remov'd to a place of more Security.

Arsacius having held the usurp'd See of Conmade Bp of stantinople somewhat above 16 Months, is now taken from it by Death; and after four Months Constanfirong Competitions between feveral Persons, at tinople.

A.D. 405. length Atticus a Presbyter of that Church was chosen to succeed him. He was a profes'd Enemy to Chrysoftom, and had been one of his chief Accusers; yea, Palladius says he was the Person that form'd the whole Plot and Defign against him, which probably was the chief Qualification that recommended him to this Station, wherein he was no fooner plac'd, but he attempted the Reduction of the Joannites to a submission to bim.

To he

are

took

that

their

fill

their

licti-

pould

to.

, but

it at

ding

Cold

re-

t for

Per-

kness

vigo-

his

little

auri

thro d to

had

hich ce of

Con-

now

onths

s, at

was

nemy

chief

erfon

ainst

ation

erein

the

n to

Bos

But finding not only the Bishops but the People The great gainst him, he so improv'd his Interest as to Sufferings rocure the Exertion of the Secular Power in his of the Jo-Cause; and Edicts were made, by the Severity annites. which some were prevail'd on, but the geneality still chose rather to retire into Woods and Mountains, and be expos'd to all Difficulties, than omply with their unrighteous Proceedings. hus, as Palladius tells us, Chrysoftom's Friends here us'd in divers other parts of the East as well sat Constantinople, many eminent Bishops being ent into Exile, and treated with great Cruelty the Soldiers that conducted 'em thither. Bihops of the opposite Party were at the same me fo far from shewing any Humanity towards m in their Diffress, that they spur'd on those Parbarities, and when the Laity would have een kind to 'em they deter'd 'em therefrom.

In the mean time Pope Innocent was not un-Honorius pindful of their Condition, but drew up a Bre-writes to late of the Account he had receiv'd concerning Arcadius be Sufferings of Chrysoftom and his Friends; and that Chryaving call'd the other Bishops of Italy together, softom's bey jointly presented an Address to Honorius, might be the thereupon sent a Letter to his Brother Arca- fairly wherein he desires of him, that a Synod heard. night be appointed to meet at Thessalonica, whither tells him Persons of undoubted Integrity should ome from the West, and signifies, that if John hould appear to be justly depos'd, he also would renunce Communion with him; but if on the other and, it should be manifested that his Adversaries ad knowingly wrong'd him, he desires his Imperial Brother then to do the same towards them. 'Twas le determin'd by those of the West, to convince of the Equity of their Proceedings, that Chryfrom should not be admitted to sit in Council his Cause was clear'd; but notwithstanding this, the Messengers that carried the Empeors Letter, with several Epistles from the Bishops, tre imprison'd, nor did they obtain their liberto return without much difficulty.

Chry-

er, f his wa

might C

harlish im fou

berefor

bev ca

Clothes. rade h

fal Do

open.

t. he

of his S

the 53d

Deeks

emor prom

ar God

Vorld Relig

oppo ofels'c Dar

Com WOU

Chryloftom was now remov'd from Cuch Chryfostom's Let- Arabiffus, a City also of the Leffer Armenia ter to Pope in a little time that place was no less infested the Isaurian Inroads than the former. A. D. 406. Condition he was in here, we may learn in

Letter sent by him to Innocent Bishop of wherein after Thanks elegantly and larger turn'd for his unwearied care of him, and Eastern Churches, he thus speaks: The Char are wasted and depopulated, the People scatter! Clergy trodden down, the Bishops banish'd, and Ecclesiastick Canons trampled under foot. I now in the third year of my Banishment, expel Famine, Pestilence, War, continual Sieges, to serable Solitude and Desolation. I am daily pos'd to danger of Death, and to the Points of time G Isaurian Swords, in all which Evils 'tis no land file. Comfort and Support that we have a share in I we constant Affections, &c.

Chrysostom intimated in the close of his Lange H. Pope Innocent, his apprehension of his Lange H. to remove to Pope Innocent, his apprehension of being him to Pi- mov'd to a worse place, and the Event quit and an tyus. verified his Conjecture herein: For his Adversary and, h envying that so many eminent Men went to and this him in his Exile, wish'd earnestly for his man at this val out of the World, and therefore procure in as lorder from the Emperor, that he should wind the World by the College of the Pontick Sea. In the of Journy the Soldiers us'd him with more ruded these there are a lording they had Outlook for the lines to the position of the lines to the lord of the lines to the lord of the lines to the li than ever, pleading they had Orders for it; a His n fome openly declar'd, if they could tire him a most of his Life, they doubted not but they should be me; a Reward for their fo doing.

His Death,

At length after abundance of Difficulties A. D. 407. barbarous Treatment he came to Comana, a City Cappadocia, where they would not fuffer bind lodg, but carried him five or fix Miles off w Oratory of Basiliscus, who had been Bishop Comana, and suffer'd Martyrdom under Mar Tis faid the Martyr there appeard him in the Night, and faid, Brother, be of

her, for to morrow we shall be together. Having warning, he desir'd of the Guard that he with continue there the next day, which they harlifly deny'd; but before they had carried four Miles they found him extremely ill, and before brought him back thither again. When be came into the Oratory he put on white Johes, and then received the Holy Eucharist, ade his last Prayer, and concluded with his and Doxology, Glory be to God for all things that them. Amen. And after that stretching himself and his Saviour. He died September the 14th, in laily he 53d year of his Age, and was buried in the tropic of Grave with the above-mentioned Martyr no lability.

from from gely and a character control of the contr

er'L

in I we may believe the Greek Menologies, Chry- His out-

If we may believe the Greek Menologies, Chry-His outfrom was as to his Body of a low Stature, had a ward shape.

It is the lead, and was bald (in which Palladius
tent marks he was like Elisha) he had a broad Forequite and full of Wrinkles, his Eyes sunk deep inversing and, but were withal quick and amiable, his
too beeks were lank and hollow, his Beard short
is no at thin. These his Features truly represented
to with the World, who by the extraordinary strictness
this Life had brought the Flesh under the Emlie of the Spirit, and subjected the sensual Aprude of the Spirit Aprude of th

ties a promoting the Interest of Religion. His Zeal God carry'd him often beyond the bounds of Irldly Prudence, while he defended the Cause stelling on against Heathens and Hereticks, and ishop opposition to the vicious Lives of those that Man of Christianity. None stood fairer to be early Darling both of the Court and City, and a lit-of compliance might have render'd him so; but would not take one step out of the way of his Duty

Duty to gain the greatest Honour, or to secure his greatest Worldly Interest.

Mru

His

om a

Ling C

Fally

Higer

air'd,

is Ap

nes;

e wa

miet t

mirable

flom,

do it a

til an

His

is gre

Digniti

mery t

ad wh

totain

damati

would

that th tre, an

ammer

apland

His

bimself.

mmerc

citant

other Cloft.

beyond

may vi

Imia 1

in Dup

to Rom

de Gri

mnica

Whe

His dili-Office.

He was unweariedly diligent in his Epifore gence in his Office; he was constant at publick Prayers, in often, but especially in the time of Lent, preach daily; and when he was at any time detail therefrom by Sickness, he counted his absence from his People worse than the Disease: and a foon as he had recover'd any degree of Strength he us'd to return to his Pulpit with a kind of in umph and rejoycing, being wont to be as much delighted with his Restoration to his Work 31 weary Traveller with a fafe Return to his om home.

His great Charity.

His Charity came not behind, year ather a ceeded his other Virtues; he expended his om Estate, which was very considerable, on the Port and to supply the Necessities of the Churcha Antioch: and when he came to the See of Constantinople, he spent all that could be spar'd out of the Revenues thereof the same way. He was often exciting the Rich to Mercy and Compall on towards the miserable, and that with so powerful Arguments, that he foften'd the Hearts of many, and caus'd 'em to empty their Puris into the Laps of the Needy. He was indeed & prevalent a Pleader for the Poor, that he was usually stil'd John the Almoner.

mg.

He was excellently furnish'd with natural Alinent Parts lities, a clear Apprehension, a ready Wit, aut and Learn- Reasoning, a pregnant Invention, and thele at company'd with a fluent Utterance and an Lo cution well futed to his Notions, all which appear with great Evidence in his Extempore Oration He was also furnish'd with a great stock of Len ing and Philosophy, tho he chiefly apply'd him to the study of the Scriptures, and attaind Excellency in explaining 'em according to the native and literal fense above the generality of Among other great Proofs of is the Antients. eminent Learning, the many famous and r nowned Persons that were bred up under Instruct

fecure infractions, was none of the leaft.

His Eloquence render'd him the Delight of his His Elopicopal and and Admiration of future Ages, his Stile quence and res, and long clear, pure, easy and elegant. His Thoughts Stile. reach fally flow'd forth in the most familiar and ineligent Expressions, tho when his Argument reand, and his Leisure permitted it, he cloth'd Apprehensions with a more exquisite Floridas; witness his elaborate Compositions while absence rength. was at Antioch, and had more leisure and met than he enjoy'd afterwards. 'Twas this ads much rk, 25 a mable Faculty that entail'd the Title of Chryis om from, or the Golden-mouth'd Father upon him, bit appears not that he was call'd by that Name her a lan Age or two after his Death.

is om His Humility eminently appear'd among all His emiis great Accomplishments, and the Honours and nent Humie Pur, arch at Denities that were confer'd upon him. He hated lity. very thing that look'd like Flattery or Applause; when the People, as was then customary, entrain'd his Eloquent Discourses with Shouts, Acamations, and other tokens of Satisfaction, he would frop and check 'em therein, and complain but they thereby turn'd the Church into a Theate, and admonish'd 'em, that the best way of commending his Sermons was to practife and not to

apland 'em.

etaind

and as

of tri

of Con-

out of

le was

mpatti-

h fuch

Hearts

Puries

leed fo

he was

al Abi

, acute

ele ac

in Elo

appear

rations

Leam

hime

n'd m

to their

lity d

of his

nd re

er his

iftruct:

His Books and Discourses being either pen'd by Of his melf, or taken from him by Notaries, are as Writings. merous as they are excellent, there being still dant more of his Works than of any two of the ther Greek Fathers, besides abundance that are M. To give a distinct and particular account his Writings, would be an undertaking much brond our designed Limits; those that please may view a Catalogue of 'em in Dr. Cave's Himia Literaria, and a short Abridgment of 'em Dupin's Ecclefiastical History.

When the account of Chrysoftom's Death came The fate of Rome, 'twas not only receiv'd with inexpressi- his chief. Grief, but Pope Innocent immediately excom- Perfecuunicated the Emperor Arcadius, the Empress tors.

Endoxia,

Eudoxia, and Theophilus Bishop of Alexandria, who had been the principal Causes of his Banish. The Empress about three months after this Father's Death fell in labour of a dead Child. which was putrefy'd in her Womb, and after difmal Torments ended her miserable Life. Within a few months after Chrysoftom, Arcadius allo died in the prime of his Age, being but about at years old; and in short, all his chief Persecutors were remarkably punish'd by the visible hand of Divine Providence, as Palladius and other Writers of those times affure us.

His Name the Diptychs of the Church.

And as the Names of his principal Adversaries injerted in were soon render'd odious in the Church, so his own Memory was bleffed, and his Caufe began to revive foon after his Decease, especially upon the Death of Theophilus, who was cut off within five years after Chrysoftom's Exit. At Antioch his Name was quickly put into the Diptychs of the Church, or Ecclefiastick Tables, consisting of two Folds, in one of which were the Names of the living, and in the other the Names of the dead Bishops, &c. who were mention'd in the publick Prayers, to shew the Respect they had for 'em, and the Communion they held with 'em.

And his stantinople, A.D. 438.

The Journites still kept their separate Assem-Corps buri- blies till about 35 years after his being depost, ed at Con- when Proclus then Bishop of Constantinopic inserted Chrysoftom's Name into the Diptychs of that Church, as it had been in all others; and his Corps were fetch'd thither by the Emperor's order, and there folemnly buried, by which means those who were his Followers became reconcild to the Church.

The End of St. Chrysoftom's Life.

lo

Ill

m

ot

no

of

pla

Ac

COL

tha

wh

fitl

of .

fign

fole

desi

hav

con

Bir tion

ther to a fpea gin, Who

The LIFE of St. 7 E R O M.

ST. Jerom was born in Stridon, a City in the St. Jerom Confines of Dalmatia in the antient Pannoborn at nia, as he himself informs us in his Catastridon, about A.D. Illustrious a Person in this place has render'd it remarkable in Ecclesiastical History, tho it was otherwise but a mean and obscure Town. Chronologers have much differ'd in assigning the time of his Birth: Dr. Cave in his Historia Literaria places it in the year of our Lord 329; but that Account which Dupin and other Learned Men conclude to agree best with his own Writings, is, that he was born about the year 340.

The Name of his Father was Eusebins, a Name His Paren? which carries in it the Notation of Piety, and tage. fitly becomes him who was the happy Instrument of generating such a Son, who according to the fignification of his Name Ferom, or Hierome, was . folemnly confecrated to God. His Father was descended from a good Family, and seems to have had a competent Estate, and to have liv'd in considerable Reputation at the time of this his Son's Birth. Of his Mother's Name we find no mention, but he often speaks of his Aunt by the Mother's fide call'd Castorina, who devoted her self to a Life of perpetual Virginity. He also often speaks of his Sister, who always continued a Virgin, but especially of his Brother Paulinianus. who was many years younger than himself.

His

Ff

hild, r dif-Vithalfo

dria, mishafter

ut 31 utors

nd of

faries o his

in to

five

f the

t two

the dead

blick em,

,

ffemos'd,

erted

his 's or-

ncil'd

The

HisEduca-

His Father took great care of his Education while he was at home, and instructed him not only in Piety, but also in the first Principles of Human Literature, and afterwards sent him to Rome that he might there compleat his Studies. Here the famous Grammarian Donatus, who wrote Commentaries on Virgil and Terence, was his Tutor, under whom he made a wonderful progress in Philological Learning. Particularly in this City he became perfect Master of the Latin and Greek Tongues, and made such an advancement in Oratory, that, as himself assures us, he for some time publickly pleaded at the Bar.

1

h

t

to

C

W

fo.

21

CO

Ro

tha

the

fon

folu

car def

Ital

Hyl

he c Dift

Car

a rie bein

the c

his F

Bu

of t

there

own

Wor

er to

pe woo

Absen

him a

he, the

His Bap- At Rome also he was more throughly in

A.D. 362. was thereupon baptiz'd; or, as he himself phrases it, he took on him the Robe of Christianity. This is probably thought to have been about the time when Julian the Apostate, who had express'd great Malignity against the Christian Church, was suddenly cut off by the stroke of Divine Providence. He tells us, he heard a noted Heathen, who is supposed to be Donatus, his fore-mention'd Master, upon the occasion of that severe Blow, unworthing restlect on the God of the Christians, that he was a God of great Fury and Rage, however they represented him as a God of extraordinary Patiente and Long-suffering.

His Travels into France, foc. about A. D. 364.

Being now arriv'd at Man's Estate, and very desirous of improving his Studies, especially in the holy Scriptures, he resolv'd upon travelling as a most likely means to surther this his Design. Here upon he first took a Journy into France, and other Provinces of the Western Empire, then under the Government of Valens, in which parts were at that time several Men of illustrious Note, under whom Learning greatly flourish'd. In this Expedition he was always accompanied by Bonom, who had been his School-sellow, and was now his intimate Friend, and the constant Associate of his Travels. Having diligently search'd all the Libraries, and collected the most useful Observations

on

on-

In-

me

ere

-mc

tor,

in

City

reek Dra-

time

in-

and

rafes

This

time

great

s fud-

ence.

10 15

after,

orthi-

pat he

they tience

very

Iv in

g asa

Here.

other ler the

ere at under

Expe-

0110 1119

ow his

of his the Livations

he could remark in them, he went thence to Aquileig in Italy, where he became acquainted with Heliodorus, who was afterwards his Companion into the East. Here also he familiarly convers'd with Ruffinus a Presbyter of that City, with whom he now contracted a very intimate Friendship, tho afterwards they became profess'd Adversaries to each other.

After this he probably went into his own He travels Country, and from thence return'd to Rome, into Syria, where he erected a very curious Library, re-about A.D. solving for the future to betake himself wholly to a studious and retir'd Life. But Experience soon convinc'd him, that neither his own Country nor Rome would afford him an Habitation sutable to that kind of Solitude which he aim'd at, and therefore he resolv'd to withdraw himself into some remote Country. In pursuance of this Refolution he left his Country, Kindred and Estate, carrying only his Library and a Sum of Mony to defray his necessary Charges, and departed from Italy with Heliodorus, Evagrius, Innocentius and Hylas his Companions, to go into the East. When he came to Antioch, he fell fick of a dangerous Diftemper, but was recover'd therefrom by the Care and at the Expence of Evagrius, who was a rich Man and his peculiar Friend. Evagrius being a Citizen of Antioch continu'd there, but the other three went with him into the place of his Retirement in the Deserts of Syria.

But Heliodorus seems soon to have grown weary His Letter of this lonesome State and solitary Life, and to Helioherefore to have left him and return'd into his dorus. own Country, to enjoy a greater freedom in the Ferom quickly follow'd him with a Let-World. er to importune his return, wherein he tells him, ne would find some Lines thereof blotted and blur'd with the Tears which he pour'd forth because of his Absence. Then he goes on to expostulate with im after the following manner: Remember, says be, that in your Baptism you listed your self a Soldier of Jesus Christ, and therein took an Oath of Fide-

Ff 2

lity.

The Life of St. Jerom.

lity to relinquish Father and Mother, and whatever was dear to you for his Service. Tho therefore your little Nephero should hang about your Neck, the your Mother should tear her Hair, and rending her Garments should lay open the Bosom that bare you, to oblige you to stay; and the your Father should lay himself down on the Threshold to stop you, yet step over your Father, and follow the Standard of the Cross with dry Eyes, 'tis great Mercy to be cruel on such occasions. ---- I know you will say the Scripture commands us to obey our Parents, and I grant it to be true; but then consider, whosoever loves them more than Christ loses his own Soul.

To Pope Damafus,

He also wrote from these Deserts of Syria his Epistle to Pope Damasus, wherein he desires his A. D. 374. Advice in reference to the Disputes agitated at that time in the East, which were occasion'd by the Ambiguity of the word Hypostasis. Notwithstanding, says he, the Decision of the Council of Nice, and the Decrees of that of Alexandria, they fill ask of me who am a Roman a Confession of Faith, and require me to acknowledg three Hypostafes. 'Tis an Arian Bishop and the Montaniss who require this of me ---. We ask, fays he, what they mean by the word Hypostasis? They reply, it fignifies a subsisting Person. We tell 'em, if that be the meaning of the word, we agree to the sense intended by it; but still they are unsatisfied with our professing the same sense, unless we will also use the same terms with em. We fear some Poison Gould lurk under these words, since we openly declare, that if any one owns not three subsisting Persons, let him be Anathema; but because we use not the words they require, we are censur'd as Hereticks. He concludes with declaring himself ready to say, There are three Hypostases, provided this Pope would authorize him so to speak; tho he afterwards signifies, that he judges this way of speaking not to be approv'd, because for the most part the term Hypo stalis is equivalent with the term Substance.

la

m

lie

H

an

fo

VII

Ci

on

aff

bei

OW

Bil

Lei

rec

bra

byt

Co

ten

ceff

he

not

fix

Re

he

ftan

zia

mer

lear

Epi

of I

ing

he i

Anf

of t

read

thin

1

ever your

the ding

bare

bould

yet

rd of

o be

you

· Pa-

fider.

own

a his

es his

ed at

d by

Not-

icil of

they

on of lypo-

anilis

fays

They

'em,

to the

isfied

t also

Poison

clare,

es, let

words

He

There

would

fign!

to be

-Ivpo

Here

Here St. Jerom continued several years in the Ordain'd Exercise of Piety and Devotion, and in close and Presbyter laborious Study, wherein he learn'd the Rudi- of Antioch. ments of the Hebrew Tongue, and began to write A.D. 374. Commentaries on the holy Scriptures. But Heliodorus having left him, and Innocent and Hylas his other Companions being now dead, and he himself taken very sick, he was at length forc'd to quit his Retirement, and therefore leaving the Desert he return'd to Antioch. In this City the Church was fadly divided by the Factions of Meletius, Paulinus and Vitalis, who all assum'd the Episcopal Seat thereof. St. Jerom being a Son of the Roman Church, scrupl'd not to own him whom the acknowledg'd for the lawful Bishop of Antioch. Having therefore written a Letter to Pope Damasus on this occasion, and receiv'd an Answer in favour of Paulinus, he imbrac'd his Party, and was by him ordain'd a Prefbyter.

He consented to this Ordination only upon this Goes to Condition, that he should not be oblig'd so to at- Constantend the Functions of the Ministry, as might ne-tinople. cessitate him to quit that Life of Solitude in which he had engag'd himself. Accordingly he would not fuffer his Name to be registred, nor would he fix his Habitation in Antioch, but had his chief Residence at Bethlehem. And some years after he went thence also and took a Journy to Conflantinople, where he convers'd with Gregory Nazianzen, of whom he often makes honourable mention as his Master, and acknowledges he

learn'd of him to expound the Scriptures.

While he continued in that City he receiv'd an His Letter Epistle from Paulinus, who was afterwards Bishop to Paulinus of Nola, by which he defires his Advice concern- Nolanus. ing his Behaviour in a Monastick Life, to which A. D. 380. he purpos'd to betake himself. St. Ferom in his Answer, having first given great Commendations of that State, exhorts him to apply himself to the reading of the holy Scriptures, telling him, that nothing would be more learned, sweet and acceptable than

than bis Writings, if grounded upon that Founds He then takes occasion to describe the Stile and Character of the Latin Ecclesiastical Writers: Tertullian, fays he, is sententious, but his Elocution is harsh. St. Cyprian's Stile is smooth, but his Writings are difficult to be understood. Lactantius is like a River of Ciceronian Eloquence, but I wish he had as well confirm'd our Doctrine as he has overthrown that of our Enemies. Arnobius's Stile is uneven, without Method or Order. St. Hilary's is lofty and swelling, but his Writings are often fo intricate, that they can't be understood by Men of ordinary Capacities. But if you, as he concludes, who have a great Wit and a wonderful Eloquence, will add to these the study and understanding of the Scriptures, I shall quickly see you the first of our Anthors.

Comes to Rome.

Having continued some time at Constantinople, and therein enjoy'd the benefit of Nazianzen's A.D. 382. Society, he had a Call thence to Rome about the Affairs of the Church at Antioch. Here he met with Paulinus, whom he own'd as Bishop of the last mention'd City, having espous'd his Cause against the Bishops of the East, as did likewise Epiphanius Bishop of Salamis in Cyprus, who were all three now summon'd to Rome upon that occafion. Pope Damasus now taking notice of St. Ferom's excellent Abilities, concluded him a fit Person to resolve the most important Difficulties, which were often brought thither from other parts of the World, and therefore he detain'd him at Rome for that purpose. Having engag'd himself in this arduous Imployment at the Command of that Pope, he perform'd it to the general Satisfaction of all Persons concern'd; and likewise he here found some leisure to employ himself in writing feveral Books.

Not long after his coming to Rome he com-Writes against Hel- pos'd his Treatise of the perpetual Virginity of our Lord's Mother against Helvidius, who had pubvidius. A. D. 383. lish'd a Book wherein he attempted to prove from Scripture, and the antient Writers, that after the

Birth

76

ir

in

al

f

C

fo Fi

th

of

U

W m

VC

u

D

W

th

CH

R

he

do

h

Se

li

tu

ke

pr

C

T

Birth of Christ the Virgin Mary had Children by her Husband Joseph. To confirm this, he argued from its being said, She was found with Child before she and Joseph came together; whence he infer'd they came together afterwards: but St. \mathcal{F}_{ϵ} rom shews the Invalidity of this Consequence by instancing in similar Expressions, as suppose it be faid a Man dies before he is converted, none will imagine it thence follows that he was converted after his Death. Helvidius further argued from Christ's being call'd her first-born Son, but Ferom shews, that this Title is given in Scripture to that Child which opens the Womb, tho there be no other follows it. And to his Objection, that it is faid, Joseph knew her not till the had brought forth Jesus, he answers by giving many Instances, shewing that this Phrase does in no wise necessarily imply his

knowing her afterwards.

unds-

Stile

iters:

Eloen-

et his

antius

I wish

e has

Stile

lary's

ten fo

ten of

udes,

tence,

f the

· Au-

nople,

zens

t the

met

f the

ife a-

ewife

were

occa-

t. Fe-

Per-

lties,

parts

m at

mfelf

d of

Satif-

se he

lf in

com-

OW

pub-

rom

. the

irth

Here also was committed to him the Conduct Writes to of several eminent Ladies who gave themselves Eustochiup to a fingle State and a Life of Devotion, by um of Virwhose means he got several Friends, and was ginity, a-bout A. D. much esteem'd; but severely reproving the Irregularities of the Clergy, and the Vices of the People, he wanted not Enemies also who endeayour'd to render his Behaviour among 'em supected. Upon this occasion he seems to have written his Discourse to Eustochium concerning Virginity, wherein he treats of the Excellency of Virginity, the Difficulty of preserving it, and the Danger incur'd by losing the same; and then he lays down Rules to be observ'd by a Virgin in order to keep her self pure. He enjoins her to forbear Wine, dainty Fare, Pleasures, and superfluous Ornaments; he recommends to her Solitude, reading the holy Scriptures, Prayer, renouncing the things of this World, Fasting, Humility, and other Christian Vertues. He inveighs against some Clergymen, who kept devoted Sifters in their Houses, and under a pretence of spiritual Consolation entertain'à a carnal Commerce with 'em. To dissuade Eustochium from reading profane Books, he tells her, that being Ff4

once too eager in revolving Cicero, Plautus, &c. he was taken with a violent Fever, and fell into an Agony, in which he was caught up by the Spirit to the Tribunal of Jesus Christ, where having been Severely scourg'd for too much reading such profame Authors, he was charg'd to read 'em no more. He affures her in a folemn manner, that this Story may no Dream; tho it must be confess'd when Ruffinu afterwards upbraided him, that notwithstanding this he had not given over reading such Authors, he ridicules him for taking a Dream to be a real Truth.

St. Ferom had now continued three years at Rome. to the East. being detain'd there by the Authority and In-A. D. 385. fluence of Damasus, tho he had long earnestly defir'd to return to his beloved Solitude, to which he was the more excited thro the Reflections that were made on him by some Origenists of that City. From these Considerations Pope Damasus was no fooner dead, but he laid hold of the opportunity, took Shipping and return'd for Bethlehem, with a great number of Persons that attended him, and particularly his younger Brother Paulinianus. In this Voyage they put in at Cyprus, where he convers'd with Epiphanius, and went thence to Antioch, where he was courteoully received by Paulinus. From Antioch he went to Ferusalem, and thence to Egypt, where he enjoy'd the Conversation of Didymus Catechist of Alexandria, who tho he had been blind from five years of Age, was a Man of great Learning, and had been sometime Tutor to the great Nazianzen. Afterwards he visited the famous Monasterys of Nitria, but finding the Monks there much addicted to Origen's Opinions, to which he had a great Aversion, he return'd to Bethlehem. Here he took up his Residence in a little Cell, whither the devout Ladies Paula, Euftochium and Melania, soon came; and the number of those that embrac'd a folitary Life increasing, the first of those three Ladies built a Church and four Monasteries there, one for Men and three for Women.

1

ty

on

his

wr

De

uni

Pa

Bi

Ca

Pr

bei

by Pr

Sho

Ti

De

con

tha

tha

the

D

aga del

the lift

affi

less

the the

fhe Sai

ma

as he

affi

Ca

bef

But

ma on o an

it to

been

fane

He

was

finus ding

s, he

th.

ome,

eftly

hich

that that

rafus

e op-

Beth-

t at-

at

and

villy

t to

oy'd

llex-

had

Zen.

s of ad-

ad a e he

the

'd a

hree

ere,

In

In this place St. Ferom enjoy'd that Tranquilli- His Difty he had so much long'd for, and therefore went course of on with his Studies, and here compos'd most of the Dignity his Works on the holy Scriptures: Here he also of Presbywrote his Invective against one who would have ters. Deacons prefer'd before Presbyters, to show the A.D. 387. unreasonableness of which he produces several Paffages of Scripture, wherein Presbyters are call'd Bishops, and signifies, that it was only on prudential Considerations and to prevent Schisms, that one Presbyter came to be prefer'd above others, and being fet in a higher Seat was distinguish'd from them by the Title of Bishop. The Name, says he, of Presbyter, or Elder, denotes Age, and that of Bihop denotes Dignity; wherefore in the Epistle to Timothy we read of the Ordination of Bishops and Deacons, but not of Presbyters, because they are comprehended under the Name of Bishops. Finally, that a Presbyter is above a Deacon is evident, in that a Deacon may be made a Presbyter; but on the other hand, a Presbyter may not be made a Deacon.

In his Solitude he also compos'd his Treatise Writes aagainst Jovinian, wherein he attempts further to gainst Jodefend the Excellency of Virginity above all o-vinian. ther States of Life. Jovinian it seems had pub- A. D. 387. lish'd a small Discourse at Rome, wherein he affirms, that Widows and married Women are no less to be esteem'd than Virgins, provided they had the same Vertues; and to confirm the same, he therein brought many Instances from Scripture to thew, that the greater number of the more eminent Saints, and most excellent Persons of all Ages were married. Jerom vehemently pleads against this as a very gross Error; and in the same Treatise he severely inveighs against second Marriages, and affirms, That the Apostles left their Wives after their Call to the Apostleship, and that St. John being call d before he was married always continued in Celibacy. But when these Books were publish'd at Rome, many were greatly offended at his Reflections on the state of Matrimony, and our Author was necellinecessitated to apologize for himself therein.

About the same time he compil'd his Catalogue logue of fa- of illustrious Writers, which gives us a Breviate of mous Wri- the Lives and Writings of Ecclefiaftical Authors from our Saviour to St. Jerom's time. This Work

A.D. 392 was so esteem'd that it was soon translated into Greek by Sophronius a learned Man, contemporary with St. Ferom, who compos'd it in the Latin Tongue at the request of Flavius Dexter a Man of great Dignity, in imitation of Suetonius and others who had written the Lives of Emperors, Philosophers, and other famous Men among the Pagans. He acknowledges himself much indebted, in framing this Work, to the Historical Writings of Eusebius, and excuses his not mentioning several of the Authors of his own time, which he declares was not with any defign of concealing their Works, but for want of opportunity of being fufficiently inform'd about 'em. Finally, to shew the usefulness of this Treatise, he tells us it serves to confound Celsus, Porphyry, Julian, and the other fworn Enemies of the Christian Church, who were wont to reproach the fame as having no Philosophers, Orators, or learned Men in it; whereas by this Catalogue it appears, that several of the great Defenders of Christianity have been Men of the most eminent Note for Learning as well as Piety.

i

Se

as

h

(4

fin

to

Bo

the

(7

Sai

(8.

Me

abo

his

of he

He

The

to b

fort

His Letter tian.

The following year he wrote a Letter to Nepoto Nepo- tian Nephew to Heliodorus his old Friend and Companion, wherein he directs him how to perform A.D. 393. the Office of the Ministry, to which it seems he was now call'd. A Clergyman, fays he, that serves Christ's Church, ought first to consider what his Name fignifies, and then labour to answer the Importance of it. The Greek word nango, or Clerk, fis nifies a Lot or Portion, either because he is peculiarly consecrated to God as his Portion, or because he has peculiarly chosen God far his own Portion. I therefore, as he goes on, admonish and charge you, let not Worldly Interest engage you in Christ's Service, and seek not to heap up greater Riches in the Ecclesiastical State than you were capable of doing

doing while you were in the World, like some who grow vastly rich by serving Jesus Christ, tho he himself was exceeding poor. He adds, that a Bishop ought to do what he preaches, and that a Preacher should rather feek to extract the Tears, than to gain the Applauses of his Anditors. He concludes, that his preaching should neither be flattering nor fatyrical, and that he should chiefly endeavour to expound the Mysteries of our Religion, and the Morals of the

Gospel with Plainness and Gravity.

oqué

e of

nors ork

into

tem-

the

xter

mins

rors,

the

oted, tings

feve-

e de-

their eing

hew

erves

other

were

lofo-

as by

great

f the

ty.

Nepo

Com

form

ns he

erves

Name

tance

fig-

pecu-

ecaule

rtion.

charge

brifts

hes in

ble of

doing

Much about the same time St. Ferom translated Errors out of Greek into Latin a Letter of Epiphanius charg'd on in defence of the Ordination of Paulinianus, Origen. younger Brother to the former; wherein among other things he condemns the following Errors, which he charges upon Origen, and ranks 'em under the ensuing Heads. (1.) That the Lord Jesus does not see his Father, and that the Holy Ghost sees not the Son. (2.) That Mens Souls were sent from Heaven to Earth, and shut up in Bodies as in Prisons for their Sins. (3.) That the Devils hall at last repent, and be advanc'd to Heaven. (4.) That Adam and Eve had no Flesh before they sin'd, and that the Skins with which they are said to be cover'd were their Bodies. (5.) That Men hall not rife again with Flesh and Bones. (6.) That the Earthly Paradise is to be understood Allegorically. (7.) That the Waters said in Scripture to be above the Firmament signify the Angels; and that those said to be under the Earth are the Devils. (8.) That by Sin Man lost the Image of God: Meaning fure the natural as well as the moral Image of God.

Nepotian dying foon after the reception of the S. Jerom's above-mention'd Letter, St. Ferom sent another to Letter to his Uncle Heliodorus to comfort him for the Death Heliodoof his Nephew. Therein with much Elegance rus. he produces many Instances from amongst the Heathens as Examples of despising Death, and shews how much greater cause Christians have to be advanc'd above the fear of it. Then he fets forth the Vertues of Nepotian, together with the Miseries

Miseries and Missortunes of the present Life; and thence concludes, that his Friend had great cause to support and comfort himself, in consideration that his Nephew was now enter'd into the possession of eternal Happiness. This Letter also contains an excellent Portraiture of the uncertainty of Life. We die daily, says he, we alter continually, and yet we live, such is our folly, as if we were to continue eternally. The time I spend in dictating, writing, reading over again and correcting, is so much time towards the Mortning my Life; and the only thing that turns to account in all we do, is the Love we have to Jefus Christ. Charity never comes to an end, but lives for ever in the Heart, by which our Brother Nepotian is still united to us, and present with us, notwithstanding his Death. The following year he wrote an Epistle to one

to Rusticus. Rusticus a Western Monk, containing Rules to be A.D. 394. observ'd in the Monastick Life, which begins with the following remarkable Sentence. None is more bappy than a Christian, having the promise of the Kingdom of Heaven: None is more oblig'd to fight, being in continual danger of his Life, viz. that of his Soul: Nor is any stronger, seeing he is able to overcome the Devil. He then exhorts Rusticus to persevere zealously in the Profession he had embrac'd, injoining him to be respectful to his Mother, yet without being too closely tied to her, and to be fure to avoid Conversation with all other Women. Then St. Jerom recommends to him the Vertues and Exercises of a true Monk, as particularly, working with his Hands, Reading, and Meditations on the holy Scriptures, Prayer, &c. He cautions him to take heed of being hasty in entring into Holy Orders, and that he assum'd not to be a Master before he has duly become a Disciple; telling him, he ought to learn and practife long before the becomes a Teacher: and concludes with this Advice [Nudum Christum nudus sequere] Strip your self of all things, that you may follow Christ only. About the same time Jerom vindicates himself

To Theophilus Bp of Alexandria.

in a Letter to Theophilus Bishop of Alexandria, from fro

70 01

th

an wl

w

hig

ing

hir

on A

fine wh

laff

cil'

put wh

be

fide

ı

the

wa Pre

cila

hac

yea mig

nus,

48 Pie

a di

rep

fifie

The

ting mar

as S

ver

nus,

OCC

and

caule

ation

ffion

ns an

Life.

et we

eter-

ding

ards

urns

Fe us

lives

epo-

not-

one

o be

with

more the

fight,

f his

come

vere

in-

yet

o be

nen.

tues

rly,

tions

ions

Holy

be-

him,

omes Nu-

fall

nself

tria,

rom

from some Reproaches cast on him by John of Jerusalem, for having translated the Works of Origen. He declares he had herein done no more than imitated the famous St. Hilary the Confessor, and had with him made a distinction between what was good and useful in that Author, and what was hurtful and dangerous, having ever highly esteem'd Origen for his Ability in expounding the Scriptures, tho he had always condemn'd him for his Errors. Then he declares, that he owns a wide difference between the Writings of the Apostles and those of other Ecclesiastical Writers. since the former wrote nothing but what was true, whereas the latter were sometimes deceiv'd. last St. Jerom professes his readiness to be reconcil'd to John of Jerusalem, provided he would put on a charitable Spirit; We know, fays he, what is due to the Bishops of Jesus Christ, but let 'em be contented with due Honour and Respect, and consider they are Fathers and not Masters.

Upon the Subject treated of in this Letter, The great there happen'd within three years after, a very Breach bewarm Contention between St. Ferom and Ruffinus tween Je-Presbyter of Aquileia, which ended in an irrecon- rom and cilable breach of that intimate Friendship, which Rustinus had been maintain'd between 'em for fo many begun. years. From this time they became profes'd Ene- A. D. 397. mies, infomuch that the Cassianus, Paulinus Nolanus, and other of the Antients extol Ruffinus, as excelling most of his time both in Learning, Piety and Humility; Jerom on the contrary gives a different Character of him, and from him others represent him as an Origenist, a Pelagian, a Falfifier and Corrupter of other Mens Writings. They also learn'd from his sharp and severe Writings against the same Person, to load him with many other reproachful and opprobrious Epithets, as Swine, Scorpion, &c. which this Father has very plentifully bestow'd on the Name of Ruffimus, all which Hatred sprung from the following

occalion.

The occasion of it.

Ruffinus publishing a Version of Origen's Principles, declares in the Preface thereto, that many being desirous to understand the Scriptures, had earnestly wish'd that this Author might be taught to speak Latin; and that particularly his Collegue and Brother St. Ferom having translated two Homilies of Origen upon the Canticles, had so much exalted him in his Preface, that Men became thereby mighty eager to fee his Works. Then he fets down the advantageous Testimony which St. Ferom gives concerning him, viz. That he exceeded all others in his Commentaries, but had furmounted himself in his Homilies on the Book of Canticles. St. Jerom promis'd also to translate the other Works of Origen; but, fays Ruffinus, he thought it afterwards more glorious to write and be an Author himself, than only an Interpreter. We therefore, fays he further, only prosecute what was approv'd and begun by St. Jerom, the the thoughts of our not being capable to render Origen's Words with the same Eloquence as he had done kept us from this undertaking, till we were overcome by the Importunities of Macarius. Ruffinus further affures the World he imitated St. Ferom in leaving out in his Version what seem'd contrary to the Doctrine of the Church, which he the rather did because those things were also contrary to other parts of the same Author's Writings; he therefore concludes, according to the Judgment of Pamphilus the Martyr in his Apology for Origen, which Ruffinus had also translated, that the true Reason of that seeming Contradiction that appear'd in Origen's Writings was, because they had been in several places corrupted by Hereticks, and Men of ill designs.

Jerom's
Reply to
windicate
himself.
A. D. 399.

No sooner did this Preface come to St. Jerom's hands, but he thought himself indirectly affronted, by its intimating he had formerly commended Origen, which might insinuate he had also approv'd his Errors, and that he still approv'd them. He therefore instantly sell a writing, to let the World know in what sense he had commended

him;

hi

m

COI

m

lon

lik

phy

tha

bee

Ea

who

die

etil

W

out

Na

hou

cour

in b

none

mas

Apo

Hue

being

great

at fin

him Pelas

him d

of H

made

ed D

Leta

Paula

her G

his C

direct

her,

peculi

rin-

any

had

ght

gue

Ho-

uch

me

hen

nich

ex-

Tur-

late

nus.

and ter.

hat

the

en's

kept

e by

her

ring

Do-

be-

her

ere-

gen, true

ar'd

n in

n of

om's

red,

ded

ap-

the

ded

im;

him; and first negatively, he assures us he commended not his Doctrines or Opinions. I have commended him, fays he, as an able Interpreter, and not as a Man whose Doctrines ought to be follow'd; I have highly valu'd his Abilities without liking his Opinions; I had an efteem for his Philosophy, but not for his Preaching. He refers those that would know what his Opinion had always been of Origen's Works, to his Commentary on Ecclefiastes, and on the Epistle to the Ephesians, whereby, he says, it appears he constantly contradicted Origen's Sentiments. But the learned Huetius denies that any fuch thing appears in those Writings, tho they were fill'd with Quotations out of Origen's Works, without mentioning his Name. If, fays he, he thought them falle, why should be not have censur'd'em? Why did he not count it a Dishonour to copy em? Why has he afferted in his Preface to the Book of Hebrew Names, that none but an ignorant Man could deny that Origen was one of the Masters of the Church after the Apostles? These and the like Considerations make Huetius say, Ruffinus did rightly charge him with being an Origenist; That Sulpitius Severus had great reason to find fault that St. Jerom having at first follow'd Origen, should so suddenly condemn all his Works; That St. Austin did justly accuse him of Inconstancy and Lightness; And that Pope Pelagius the Second is not to be blam'd for ranking him amongst Origen's Disciples. This Judgment of Huetius concerning the Conduct of St. Jerom in this Controversy is likewise fully approved, as made with much Reason and Justice, by the Learned Dupin.

The ensuing year St. Jerom wrote a Letter to His Letter Leta a Lady, who had a young Daughter nam'd to Læta of Paula, that was design'd for a Religious Life by Religious her Grandmother Paula one of the Matrons under Education. his Conduct. The design of the Epistle is to A. D. 400 direct her Mother in the right Education of her, wherein several things seem worthy of a peculiar Remark. Let not that Virgin, says he,

whose

whose Soul is design'd for a Temple of God, hearken to learn, or discourse of any thing but what tends to excite the holy Flames of Divine Love therein, Let her never hear filthy Talk, or learn any profam Songs, but accustom her Voice betimes to the singing of Psalms. She should be excited to take delight in Study and Labour, either by promises of Rewards. or provok'd by Examples. Let her not learn that in her Infancy which she must forget afterwards -Let her Clothes be modest, sutable to the state of Religion; let not her Ears be bor'd, nor her Face us'd to Painting; she should not have her Hair died fair, nor her Garments adorn'd with Gold. Pearls or Jewels, unless you design her for Hell-sire -When she grows older, let her follow her Parents to Church, but never go out to attend any of the Pomps of the World. He concludes by adviling that she be accustom'd to read all the Canonical Books both of the Old and New Testament, and that the be fent as foon as conveniently the may to the Monastery of Bethlehem.

t

0

pı

Co

to

W

m

as

gr

an

CO

of

CI

otl

LH

See.

M

up th:

Wr

the

of (

he l

ftor'

had

revi

Tru

Copi

to bi

Some Difremov'd.

Some years after this a Difference arole beference be- tween this Father and St. Augustine, who had it tween St. feems found fault with what he had written in his Jerom and Exposition of the Epistle to the Galatians, where St. Austin, in he fays St. Peter and St. Paul pretended to differ, at length the they were agreed. St. Austin look'd upon this to be a matter of ill Consequence, because if we admit an officious Lie in any part of the holy Scripture, it may give Men occasion to doubt of all, and therefore advises him to retract that Passage. But Jerom vindicates himself in his Opinion, partly by the Authority of Origen, and other antient Authors; and then argues, That it appears from the Divine History, that St. Peter could not but know that Christians were freed from the Yoke of the Law, and that St. Paul had himself done at other times what he here condemns in St. Pe ter; and therefore concludes, that both these Apo-Itles being of the same Judgment, had agreed on this Dispute, only that they might thereby instruct both few and Gentiles. St. Augustine not understanding the Hebrew

arken

ds 10

erein.

ofane

nging

elight

ards,

at in

te of

Face

died

Pearls

rents

viling

nical

and

may

e be-

ad it

in his

here-

liffer,

n this

if we

holy

bt of

that

Opi-

and

bat it

Peter

from

imfelf

St. Pe-

Apo

on this

Jews

ng the

ebrew

Hebrew Language, could not think there was fo great difference between the Original of the Old Testament and the Version of the LXX as there really is in feveral places, and therefore blames St. Ferom for departing from the same in his Translation of the Bible. Either, fays he, those Passages are clear or obscure: if they are obscure, you may be mistaken as well as the LXX; if they are clear, it's incredible that those learned Translators hould not understand them. This Ferom answers by Retortion: You can't be ignorant, fays he, that others have expounded the Psalms before you, how then durst you undertake to give a new Exposition of 'em? for you either believ'd the places you expounded after a different manner were clear or obscure; if they were clear, it's probable, according to your own Argument, those learned Men rightly understood 'em; and if they are obscure, you may mistake the sense as well as they. Such Altercations as these were for some time between these two great Men, but their Difference was at length amicably agreed.

I judg it worth while to take notice of the ac- His Letter count S. ferom gives of the Subject of his Studies, and to Luciniof his Judgment concerning the Liberty particular us. Churches should enjoy without being impos'd on by A.D. 406. others, in an Epistle sent about two years after to one Lucinius a Spaniard. Therein he advises him, seeing he had with his Wife's Consent imbrac'd a Monastick Life, to prosecute the Design he had taken up of coming to Jerusalem. He then informs him, that he had not translated Josephus's Books, nor the Writings of St. Papias or St. Polycarp (as it feems the other thought he had) but only some Treatises of Origen and Didymus. He also acquaints him, he had corrected the Version of the LXX, and restor'd the Greek of the New Testament; and that he had sent him part of the Canonical Books which he revis'd; and render'd exactly answerable to the Truth of the Hebrew Text, having also deliver'd Copies of his other Works to the Persons he had sent to him. Lastly, in answer to a Case propos'd to

Gg

him

him by Lucinius he declares his Judgment, that Ecclesiastical Traditions, not contrary to the Faith, ought to be observed after the same manner wherein we received 'em from our Ancestors; and that the Custom of one Church is not to be abolished because of a contrary Usage in another, but that every Country should, in such matters, follow its oun Custom.

a

h

f

F

116

ph

AF

Th

Ch

hin

M

Err

fay

Wil

belp

mag

ende that

bave

need

that

His Epistle Rome being in the year 410 taken and ravag'd to Deme-by the Goths, as a consequence of it, Demetrias a trias. Virgin of eminent Quality, for whom St. Jerom

A.D. 411. had a peculiar respect, was retird into Africa, where she had imbrac'd a Religious Life. He therefore the following year faluted her in that her Retirement with an Epistle, wherein he recommends to her Imitation the Example of her Grandmother Proba, and likewifes advises her to maintain her Virginity by reading the Scriptures, by renouncing the Pomps of the World, by the Exercises of Repentance, which he stiles [Secunda post naufragium Tabula] a second Plank after Shipwrack, by moderate Fasting, by the Exercises of Humility, Charity, &c. as also by constant Prayers, and working with her own hands. He admonishes Virgins not to be elated with the thoughts of the Perfection of their State; but seeing God resists the Proud, and gives Grace to the Lowly, to humble themselves under his Divine Hand. He then has a remarkable Observation concerning Grace: What, fays he, is of Grace, is a free Gift, and not bestow'd as a Recompence of Works; and therefore the Apostle teaches, that the Good a Man does is not to be attributed to his Will or Labour, but to the Mercy Finally, he concludes with this excellent Sentence [Velle & non velle nostrum est, ipsumque quod nostrum est, sine Dei miseratione nostrum non eft] To will or not to will, is in our own power, but what depends upon our selves does not so without the merciful Affiftance of God.

of Pelagi. About this time the Opinions of Pelagius began us Head of to make a great noise in the World; we shall there the Pela-fore, first, give some brief account of the Man, gians.

at

171

he

ule

er y

nn

z'd

6 a

om

CA,

He

hat

re.

her

r to

by

iles

, by

lity,

ork-

gins

tion

oud.

elves

ark-

fays

das

postle

o be

Tercy

llent

mque

2 11011

, but

t the

egan

here

Man,

and

and then some Hints concerning his Sentiments, as we find 'em oppos'd by St. Jerom, Pelaeins was a Monk of Bangor, born in Britain, some fay he was a Scotch-man; but Dr. Cave in his Historia Literaria is politive that he was a Welchman, and that his Name was Morgan [q.d. Marigena] because born near the Sea, whence he was by the Greek Writers call'd [Tenan] Pelagius. He was a Disciple of Ruffinus, from whom he receiv'd Origen's Principles, and began to publish at Rome the Herely with which he was charg'd, about the beginning of the 5th Century. When the Goths invaded Italy, he went into Sicily, and thence about this time he came into Africa. Jerom in his Preface to his Dialogues against the Pelagians speaks of him as an ignorant and contemptible Fellow, but Augustin and other of the Antionts characterize him as a Man of good Parts and eminent Piety.

The Reader must not expect here a compleat St. Je-History of Pelagianism, we shall keep only to the rom's Let-Account Jerom gives thereof in his Letter to Cteff- ter to Ctephon. The first thing he therein charges on Pela- fiphon agim is his teaching, that Men might attain to an gainst him.

Apathy, or freedom from Passion; and that being got thus far, they might here live free from all Sin. The next Error is concerning the Grace of Jesus Christ, the necessity whereof this Father charges him with denying; and that he affirm'd, that Mens Salvation depends on the power of their Freewill. St. Jerom as well as St. Austin opposes this Error from the granted necessity of Prayer. If, lays be, the Grace of Jesus Christ depends on our Wills, if we want only a free Will, and no other belp is requir'd, to what purpose should Prayer be made to God? Wherefore do we call on him, and endeavour to prevail with him for succour to obtain that which is in our own power? He adds, that we have nothing but what is the Gift of God, that it is indeed Man's part to run and to will, but he has

that God should once give us his Grace, we have

Gg 2

need of God's Affistance to do it; that 'tis not enough

×

need that he should do it constantly: and yet, as he concludes, this Grace does not destroy Free-will. neither does it follow from these Principles, that 'tis impossible to keep God's Commandments.

r

te

W

21

0

T

ar

th

th

an

W

tru

tio

the

on

but

Wa

or

rec

W

ftil

Pfa

the

Tel

new

com

corr

ther

St.

ters.

mor

Itam

ther

nera

As to St. Ferom's critical Labours on the Bible,

cal Works we can't fix them to any certain year, they being on the Bi- most probably the Imployment of his whole Life. except certain intervals, after he devoted himself to Study: We shall however attempt to give some general account of 'em. At first he only corrected the Greek Version of the LXX, and amended the common Edition by the Hexapla of Origen, in which he mark'd those things wherein the Septuagint differ'd from the Hebrew Text, either by defect or redundancy. This was his first Work on the Scripture, which he began while he was young, and during his Abode at Rome, before he enter d into his Solitude. But afterward having attain'd to a more perfect knowledg of the Hebrew Tongue, and judging it would be greatly serviceable to the Church if he should put forth an intire Translation from the Original, he let upon that Work, and publish'd a new Latin Verfion of all the Books own'd by the Jews as Canonical, as likewise of the Apocryphal Books of Judith and Tobit, together with Prefaces rendring the Reasons of his Labours therein.

His Vindication of his new Version there f.

This new Translation of St. Ferom found at first but a bad Entertainment, and Men being much prepoffes'd in favour of the LXX, esteem'd this his Enterprise as a rath and danger us Innova-Among others St. Augustin himself dislik'd it, as we have already hinted, and fent him word he had done much better if he had contented himfelf with the Septuagint, rather than have fram'd a new Version, which would certainly cause some scandal and trouble in the Church. Ruffinus and other of St. Jerom's Enemies proceeded further, and charg'd him with perverting the Scriptures, and despising the Authority of the Apostles, by rejecting the Translation of the LXX which they had made use of, and introducing another borrow'd

he

ill,

tis

ole,

ing

ife,

felf

me

ect.

ded

gen,

ep-

by

ork

was

he

ring

He-

atly

orth

let.

Ver-

ano-

s of

ring

first

nuch

this

ova-

(lik'd

word

him.

am'd

fome

s and

ther,

ures,

by

they

por-

row'd

row'd in some fort from the Jews. Thefe Reflections hinder'd not this Father from going on with and vindicating his new Translation. In most of his Prefaces thereunto he complains of the Injustice and Ingratitude of his Accusers, in reckoning that a Crime in him, which, as he pleads, ought to be accounted a good Service to the Church. Sometimes he declares he did not attempt his new Version to condemn the Septuaging, which he in great part commends and approves, and therefore translated the same in his Youth. other times he fays he was oblig'd to make a new Translation, because the LXX had been corrupted; and indeed for the most part he freely owns, that the reason why he compos'd his new Version was the want of Exactness which he found in the LXX, and its great Dissonancy from the Hebrew Text, which he believ'd ought to be depended on as the true Original, and therefore almost on every mention of it he stiles it the Hebrew Verity.

How weighty soever these Reasons were in The flow themselves, they had not sufficient force to prevail Entertainon the Latins at first to entertain his Translation, ment it but they still kept to the antient Vulgar one that met with. was made from the LXX; yet within an Age or two St. Jerom's got the upper hand, and was receiv'd and publickly read in the Churches of the West, being the same with that which is now stil'd the Vulgar Translation, excepting the Book of Pfalms, and some other particular places wherein the old Version was still kept to. As for the New Testament, St. Jerom did not undertake to make a new Translation thereof, but satisfied himself with comparing the Old one with the Greek Text, and correcting the principal places wherein it differ'd therefrom, as he himself declares in a Letter to St. Austin, and in his Book of Ecclesiastical Writers. Upon these Considerations this Work was more easily receiv'd than that upon the Old Testament; yea, hardly any body was offended therewith, because the Greek Tongue being generally understood, they could without difficulty

Gg 3

observe

observe wherein a Translation differ'd from it, and so judg of the reasonableness of the Alteration, of which they were not capable in respect of the Hebrew, that being a Language then understood by scarce any besides the Jews.

His Commentaries on the Scripture.

The Commentaries of this Father on the Scripture have a near relation to his other Studies, and particularly to those Writings whereof we have last spoken; of which, that the Reader may have a general Idea, 'tis to be noted, that he commonly, and especially in expounding the Prophets, obferves the following method. First, he fets down the antient Vulgar Translation, and thereto ufually subjoins a new one of his own. Then he exactly enquires into the fense of the Hebrew Text, and compares it with the feveral Greek Versions, and afterwards cites other places of Scripture which have any reference to that whole meaning he is explaining. By these steps he clears up the literal fense of the Scriptures, and discovers the Interpretations of Prophecies, by thewing their Accomplishment. Lastly, he adds mystical Interpretations and brief Allegories, which often are no other than Etymologies and turns of Wit about words. He confesses, that very frequently he does no more than translate Passages from Origen's Commentaries and other Greek Authors, without naming them; and therefore pretends, that if there are Errors and Contradictions in his Commentaries, they are not to be imputed to him, because he only relates the Opinions of others without approving 'em. grants he does not confute 'em whenever he mentions'em, yet that he declares was from no defign to defend 'em, but from a regard to the Author's Reputation; and concludes, that feeing he refutes 'em in other places, his Enemies had no cause to calumniate and charge him, as they did, with upholding those Errous.

His Stile therein. His Commentaries of the Scripture are generally written in a very different Stile from his other Works; these latter are often adorn'd with the

fpark:

f

77

77

1

fa

t

tr

cl

ſa

m

m

to

St

ti

hi

hi

ha

ni

W

h

to

Bu

th

hi

ot

Fa

E

of

an

gi

it,

on,

the

bo

ip-

nd

ive

ve

ly,

b-

wn

tı-

he

ew

ek

of

ofe

ars

co-

11-

y-

ch

ns

ry

ges

ek

re-

ti-

m-

p1-

le

n-

le-

u-

he

no

d,

al-

er

he

rk:

foarkling and beautiful Flowers of Rhetorick, which are banish'd in his Writings on the Scriptures, and the Text explain'd with great clearness and simplicity, as he fays himfelf in feveral places: Particularly in his Questions to Damasus he thus speaks. He that treats of the Holy Scripture should neither borrow Aristotle's subtile Reasonings, nor make use of Tully's Eloquence, or the Imbelishments of Quintilian, nor transport his Reader with Declamations. His Discourse should be plain and familiar, nor is any niceness of Composure necessary thereto; 'tis Sufficient if he duly expounds the things treated of, and discovers the sense of Scripture, clearing the same from its Obscurities. Let others, fays he further, be florid, and thereby obtain Commendations and Applauses: Let 'em thunder out great Words in a lofty Harangue, I shall content my self so to speak as that I may be understood, and while I discourse of the Holy Scripture shall strive to imitate its Simplicity.

In such kind of toilsome Studies and Labours his Death. St. Jerom spent his time and exhausted his Strength; A. D. 420. till at length having obtain'd a mighty Fame by his eminent Learning, he received his Quietus in his Monastery at Bethlehem, the place where he had liv'd so long in Solitude. Prosper tells us in his Chronicon that he died when Theodosius was the ninth time Consul, and Constantius the third time, which was in the year 420; and that his Exit happen'd at the 91st year of his Age, according to which he must have been bern in the year 329. But it's argued with great probability by the learned Dupin, that his Birth was not till about the year 340, and consequently at the time of his Death he must be aged about 80 years.

St. Jerom, Erasmus being Judg, far excell'd all His Chaother Christian Writers, and the most eminent raster. Fathers that preceded him in Learning and Eloquence; and the same Character is given of him by Dupin. He was a great Linguist, and eminently skill'd in Humanity and Philological Learning; and he was no less yers'd in Pro-

Gg 4

h (h

Wri aith

his t

tern'

Perso

or 1

blish

fane and Ecclesiastical History and Philosophy. The Writings of Poets, Historians and Orators, together with the Greek and Latin Philosophers, were very familiar to him; and as he throughly understood 'em, so he enrich'd his own Books with the finest Strokes in 'em. His way of writing is clear, and his Discourses enliven'd by a wonderful variety of curious and furprizing turns of Thought. He often makes apt Allufions with the most delicate Passages of the Poets, and confrantly calls to his affiftance the Thoughts and Maxims of the Philosophers. In a word, Erasmus not only equals him with Cicero, but tells us, when he compares the latter with the former, he feems to discover some fort of Defectiveness in the Eloquence of that Prince of Orators.

His De-

It must indeed after all be granted, as the Learned Dr. Cave observes in his Historia Literaria, that he was of too fiery a Temper, overmuch indulg'd his Passions, and was excessively Satyrical in his way of writing against any that provok'd him. Such he handled with great roughness, and, contrary to almost all Rules of Decency, upon very flight occasions, vomited out against 'em whole loads of Reproaches without any regard to the Dignity or Learning of those against whom he was engag'd. Nor need we wonder at this, seeing he often scrupl'd not to speak very unbecomingly of the Great Apostle of the Gentiles himself, tho the most learned of that facred Order, charging him with Solecisms and barbarous Elocution. And another great fault in him was, that under the notion of magnifying Virginity, he speaks too slightingly of the honourable state of Matrimony. He mentions fecond Marriages as little better than Fornication, comparing those that contracted em to the unclean Beafts in Noah's Ark; and blush'd not to parallel a Widow marrying again with the Dog returning to his Vomit, and the Sow newly wash'd to her wallowing in the Mire. In

...

ysf

y g

e

n - rff

y t f

ttee

ed

r

n H

n

In short, I doubt not to conclude with a learned Writer, that the Jerom may be esteem'd a sithful Witness of Matters of Fact relating to is time, wherein he was not personally contem'd, yet one can hardly look upon him as a serson on whose Authority, Points of Doctrine, or Matters of Discipline can be safely establish'd.

The End of St. Jerom's Life.

The

The LIFE of

itt Ch

on tho

he day nio

lity to the

whi **fpea** drei H

feiz'

Stor

der

dang

Bap

Moi

to t

a m

thof

men

rous

war

after

Sent

Age.

Fath

Tow

envy

Maf

taini

great

the I

the 1

while

thers

St. AUGUSTIN,

Bishop of Hippo.

St. Auguftin born at Tagaste.

THEN Constantins the Emperor had call'd a Synod at Milan against St. Athanasiu, by which he was depos'd, and feveral other Bishops banish'd with him for refusing to A. D. 355 subscribe the Arian Confession, even in that time of the Church's Extremity, St. Augustin or Austin was brought forth to be eminently serviceable therein. He was born November the 13th at Tagaste, which now indeed is but a mean Village, but was then a confiderable City and Bishoprick of Numidia in Africa; but that which chiefly render'd it famous among Ecclesiastical Writers, was its being the place of the Nativity of this illustrious Person.

His Parentage.

His Father's Name was Patricius, who was a Man of eminent Rank, and one of the publick Magistrates of the City, tho his Estate was not answerable to his Quality, or to the Greatness and Generofity of his Mind. He was much addicted to fenfual Pleasures, and also very Cholerick, as this his Son feveral times intimates in his Confessions. His Mother's Name was Monica, who was not only a Christian, but very eminent and remarkable for her Piety, and especially for her incomparable Patience under the continual Provocations of a Husband, who not only defil'd her Bed, but constantly rob'd her of her Quiet, till a

little before his Death when he embrac'd the

Christian Religion, and was baptiz'd.

We shall not enlarge, as St. Austin himself does, Of the Folon the Follies of his Childhood, his Passions against lies of his those that oppos'd his Humours, the petty Thests Childhood. be committed in his Father's House, that he might have fomewhat to give to his Childish Compamions. He also tells us, that he wanted not Abi-lity to attain Learning, but that such was his love to Play, that he hated his Books, and especially the learning of those things that were most useful; which things we pass over, as being, generally peaking, common to him with all other Children.

He relates, that while young he was fuddenly His Sickkiz'd with such a violent stoppage and pain in his ness and Stomach, that his Life was thereby threatn'd; un- desire of der which Apprehension he being sensible of his Baptism in dangerous state by Sin, was earnestly desirous of his Child-Baptism. But his Distemper abating, his Mother hood. Monica thought it better to defer his Admission to that Sacrament, till he could approach it with a more due Respect, and more rightly discharge those Exercises which were required of Catechumens in coming thereto. She was the more defirous of his delaying it, for fear he should afterwards be defil'd by Sin, which being indulg'd after Baptism, she concluded, according to the Sentiments of the generality of Christians in that Age, would be much more aggravated.

Austin having recover'd his Health, was by his His Aver-Father sent to School at Madauris, a neighbouring sion from Town, where his aptness to learn made him both learning envy'd by his School fellows, and admir'd by his Greek. Masters. He indeed found much difficulty in attaining the Greek Tongue, and therefore had a great Aversion against it; whereas he had learn'd the Latin with great pleasure, having been taught the same without Grammar-Rules, by mere use, while he was discoursing with his Nurses and o-

thers in his Childhood,

call'd

afius,

veral

ng to

time

uftin

eable

b at

lage,

orick

iefly

ters,

this

as a

blick

not

tness

ad-

Cho-

n his

nica,

nent

for

Pro-

her

tilla little

When

When he began to read Virgil, he was mightily His Reflection on the pleas'd with the fabulous Narrations therein, afterward confessing he was more affected with the wandring of Aneas, and the Death of Dido, than with the pernicious wandrings of his own Life, and the Death of his Soul. Hereupon he reflects on the danger of teaching the Poets to Children, by which, while they learn Purity of Language, they are in danger of having their Minds and Manners corrupted by the Vices represented by 'em, even in the Gods, which is apt to incite others to the imitation of 'em. He complains that his Ambition was the chief Motive that carry'd him thro the Difficulties of Learning in his Childhood, tho he began to

have at the same time some love to Truth.

Having made a confiderable progress in Gramto Tagaste. mar-Learning at Madauris, his Father resolv'd to A. D. 371. fend him to Carthage, the Metropolis of that Province, to perfect him therein. The great aim his Father had was, that he might by becoming a good Orator be fitted to acquire Riches and Honours in the World; for being ignorant of Chriitianity, he took no care of his Advancement in Piety and Virtue as he advanc'd in his Age. But upon computation he found the Expences of fending him to that School would be more than his present Substance could afford, and therefore kept him at home a whole year without any Imployment; which Idleness, as he laments in his Confessions, prov'd an occasion to increase his vicious Inclinations.

His unchast Inclinations.

The Vice to which he was most naturally, and therefore most strongly inclin'd, was an unchalt Inclination to Women; to prevent the Exorbitancy of which by a lawful Marriage, was no part of his Father's care. His Religious Mother indeed often and feriously admonish'd him to avoid Fornication, and especially to abhor the thoughts of being ever guilty of Adultery, whole Advice he slighted as only the Counsel of a Woman. Indeed when he came to be converted, he look'd upon it as an Admonition from Heaven, and

the

the

lan

No

wa

Lo

ado

he

nev

con

us,

and

aro

exp

freq

whe

Ima

his

Am

reac

whie

that

Tull

earn

plea

and

there

rais'

dom

that

there

whic

from

most

Scrip

much

as ou

lain'c

em.

T

B

that in despising it he despised God himself; yea, then his Conscience was so tender, that he bitterly laments his childish Folly in stealing Pears from his Neighbour's Orchard, tho he had no need of 'em.

The next year he arriv'd at Carthage, where he Comes to was compass'd about with Temptations to unchast Carthage, Love, and that Fire was here increas'd by the and has a addition of Fuel thereto: And about this time Son by a he had a Son by a Concubine, to whom he was Concubine. never married, tho he tells us they were always A. D. 372. constant to each other. This his Sin, as he affures us, presently became his Punishment, by the Fears and Jealousies, the Quarrels and Contentions that arose between 'em, which spoil'd the Pleasures he expected in his Enjoyment of her. Here he also frequented the Theaters and publick Play-houses, wherein, as he acknowledges, he met with the lmage of his Misery, and withal Incitements to his Lust, being heighten'd by the Intrigues and Amours therein represented.

Being arriv'd to the 19th year of his Age, he Becomes read a Dialogue of Cicero's, call'd Hortensius, more seriwhich might well be esteem'd the best Piece of om by readthat Roman Orator, but it is now loft. Herein ing Cice-Tully fet forth the Excellency of Philosophy, and ro's Horearnestly exhorted to the study thereof; and it tensius. pleas'd God to make such use of the Elequence A. D. 373. and strong Arguments of this Discourse, that thereby the Spirit of Austin began to be now rais'd above sensual Pleasures to the study of Wisdom and Virtue. But after all, his Affection to that Book was much abated, because he could not therein find the Name of Jesus Christ, a Name which had been deeply engraven upon his Heart from his Infancy, and, without which, as he fays, the

most excellent Writings can't yield full Satisfaction. Then he became desirous of reading the holy Reads the Scriptures; but applying himself to 'em not so Scripture much with an humble defire of learning the Truth, without as out of a vain Curiofity to know what they con- profit. lain'd, he found no relish in his conversing with em. He look'd on the Stile of those sacred Wri-

itily fter-Nanwith

the the the oich, e in cor.

the ation the

iculn to

ramd to that

aim ng a Ho-

Chrit in But

end. n his kept

lov-Concious

and halt orbi-

s 110 ther a to

the hole Wo-

, he and that

tings very mean, compar'd with the Eloquence of Cicero, to which he had accustom'd himself: and the pride of his Spirit would not let him stoop or Submit his Understanding to receive the Doctring thereof upon the Credit of the Divine Veracity, and therefore he receiv'd little or no benefit by the reading of 'em.

He made a more than ordinary progress in

ye th

Te

my her

tim

her his

bau

Gra

wit

fach

upoi furt

Biff

cour

ling Con

often

Cath

But

tunit

mis'c

your .

many

an O

W

had co

one o

more !

his Pa

al Di

heal hi

of his

aptiz'

Win !

ot to

He falls in-

to the Er- Learning, and attain'd the Categories of Ariftotle rors of the as he tells us, without the help of a Master; and Manichees not only fo, but he learn'd the Principles of all A. D. 374 the Sciences after the same manner: Yet all this could not fatisfy his Curiofity. He had still an eager defire of Knowledg, to which the Manichees pretended they would lead him by rational Demonstrations, without inflaving his Judgment to rely upon the Authority of bare Testimony, as they charg'd the Church with doing. By thele pretences to Truth, together with specious shews of Sanctity, he was infnar'd into this Sect, tho, as he afterwards declares, they fill'd his Mind only with vain Fancies instead of solid Truths.

Of those Errors.

Nothing can be more ridiculous than the vain Imaginations of those Hereticks, who not being able to comprehend the Original of Evil, affirm'd, That as God is the Sovereign Good, so there was also an immense and necessary Principle of Evil. from which proceeded all Bodies, not excepting those of Men. They also affirm'd, that there were two Souls in every Man, one a bad one, which proceeded from the Evil Principle, and the other good, which they taught to be a part of God; and that the Conflist in Man between the Mind and Concupiscence, or Lust, proceeds from these contrary Souls. This Sect deny'd the Authority of the Old Tella ment, &c. and confifted of two forts; the lower fort they call'd Auditors, and fuch as were more advanc'd in their Errors the stil'd they Elect, out of whom they chose their Pastors. Austin was one of the former only, and not of the latter.

Auftin's When he had compleated his Studies, he re Mother laments his turn'd home to Tagafte, where notwithitanding State.

e of

and p or

rines city,

the

G in

totle.

and f all

l this

ll an

lani-

ional

ment

these

hews

tho,

only

vain

being

rm'd,

e was

Evil,

those

re two

eedea

which

Con-

cence,

This

Testa

lower

more

t, out

as one

he re anding the tender Love his Mother bare him, yet from be abhorrence of his Herefy the would not rerive him into her House, hoping this Severity hight be a means to recover him. But the must yet wait several years for that good hour, and then obtain it by many importunate Prayers and Tears, which the could not but pour forth in abundance while she saw her beloved Son an Enemy to that God whom the loved far more than her Son, or her felf. She could not for a long time be comforted under the spiritual Death of this her dear Joseph, and was in greater anguish for his being plung'd in the Gulph of Herefy and Debuchery, than if the had feen him lain in the Grave. But at length, as the was overwhelm'd with Sorrow, the had a Dream which gave her hich Confidence of his Recovery, that she thereupon admitted him to eat at her Table. She was further encourag'd in this hope by a certain holy Bishop, whom the importunately desir'd to discourse her Son, which he at present refus'd, telling her that his Mind was now fo swell'd with Conceit that he was unfit for Instruction, having often obtain'd Advantages in disputing with such Catholicks, who were more pious than learned, But the afflicted Monica continuing her Imporunity with Tears, the good Prelate at length difmis'd her with saying, Go your way and continue your Prayers, for it is impossible that a Child of so many Tears should perish! Which she receiv'd as an Oracle from God.

While Augustin kept his School at Tagaste, he His exceshad contracted an extraordinary Friendship with sive Grief one of his former School-fellows, which was the for the more encreas'd by his having gain'd him over to Death of a is Party. But it pleased God by laying a mor- Friend. Distemper on the Body of this his Friend, to tal his Soul; for when all that faw him despair'd his longer continuance in the World, he was aptiz'd, and so receiv'd into the Church. Au-Win hop'd for his Recovery, and then doubted of to bring him back to his former Errors, but

the

the Divine Providence happily prevented him be removing him out of this World. This double lo of his Friend, as he then esteem'd it, so overwhelm's his Mind with incessant and insupportable Grief that no fort of Divertisements could relieve him but every thing he faw added to his Sorrow; for as he phrases it, they had but one Soul in two Bo dies, and therefore he hated Life, because he di but half live now his Friend was dead; and w dreaded Death, left he whom he fo exceffively love should wholly die with him.

He teaches Rhetorick at Carthage. A. D. 379.

Finding nothing would asswage his Trouble, h resolv'd to remove from the place where so man Objects presented themselves to renew and in crease the same; and thereupon went from To gafte, and return'd to Carthage. Here he pub lickly taught Rhetorick, and having open'd hi School it quickly became famous and more fre quented than any other in the whole City. He also found that the Conversation of his pleasant Companions by degrees alleviated his Affliction but withal it more and more corrupted his Mind Alipius his Fellow-Citizen, who had been hi Scholar, he now chose for his Consident, freely unbosoming his Mind to him; who afterward became Bithop of Tagaste, and living to a great Age, was of eminent note in the Church of God While he was in this City he compos'd a Book

n

F.

0

k

fa

ar

gu

an

la

in

th

to

Pe

be

for

for

m

no

ofi

at

ne

bec

He writes concernin; Good.

which is now lost, concerning that which is Good of it self, and that which is not Good but as it is agree A.D. 380. able and convenient; which he dedicated to on Icherius a Rhetorician of Rome, whom he knew not but by the Fame of his Elequence. But as h afterwards confess'd, he had then no knowledg of the true Good, but wander'd in vain Imaginations and was much swell'd with the Concert of hi great Improvements in Learning, the remem brance of which was then an occasion of dee Humiliation to him.

His Love to Fudicial. Ajtrology.

About this time being exceeding ambitious getting the better in all his publick Exercises, certain Magician offer'd for a Reward to fecur im b

ole lo

helm'd

Grief

e him

v ; for

DO Bo

ne di

nd ye

y lou'd

ole, h

man

nd in

n Ta

: pub

'd hi

re fre

. H

ealan

ction

Mind

en hi

freely

ward

great

God

Book

ood o

agree

o on

knew

as h

dg o

tions

of hi

mem

dee

ous o

les,

fecur

h

his Conquest in a Disputation, in doing which he was to offer fome living Creatures to the Dæmons; but Augustin abhorring such Abominations, reply'd, Not so much as a Fly should be sacrific'd to obtain him the Crown of Victory. Yet being extremely curious, he had a high Opinion of Judicial Astrology, of the Folly and Uncertainty of which an antient Physician of that City endeavour'd to give him fatisfaction; having been, as he affur'd him, convinc'd thereof by his own long Experience and Practice therein. Augustin demanding whence then the Predictions of Aftrologers prov'd so often true, he answer'd, if they were well examin'd they would be found generally false; but when true, it was either by Chance, or elfe by some superior Instinct, directing 'em in their Judgments, that they were not aware of.

Tho he was still a Manichee by Profession, he He doubts had many doubts in his Mind concerning their Opi- of the Manions, which were much increas'd by hearing one nichæan Helpidius disputing with a Follower of that Sect. Notions.

The Carbolist Chairling alleda'd many Torres and A. D. 382

This Catholick Christian alledg'd many Texts out A. D. 3824 of the Holy Scriptures, which the other not knowing how to answer, pretended they had been fallify'd by the Jews, but was not able to shew any Copy to justify this Pretence; which Augustin could not but look on as very ridiculous, and therefore he afterward became inceffantly laborious for Satisfaction by Meditation, Reading, and conversing with learned Men. About this time one Faustus a Manichean Bishop came to Carthage, to whom he was recommended as a Person that would give him full Satisfaction, he being not only, as they faid, an eminent Philosopher, but also a learned Divine. But Augustin foon found by conferring with him that he was more eloquent than learned, and that he utter'd nothing besides the same Impertinences he had often heard from others, tho deliver'd by him in a more florid manner. He esteem'd such things never the better for being well spoken, having been long convinc'd that the Truth depends not Hh MOOTS

upon good Language, and that a Lie is never the less so for being adorn'd with the Flowers of Eloquence.

H: becomes more convinc'd of their Errors.

Not meeting therefore with Satisfaction from this Person, he despair'd of receiving it from any other of that Sect, and therefore refolv'd to wait till Light should of its own accord spring into his Mind. He did not yet wholly separate himself from the Manichees, but by reading the Books of Philosophers he was daily more and more convinc'd of their erroneous Fables concerning the Sun, Moon, and Stars. And besides, he now began to observe some Instances of their Converfation, whereby he was made fensible of his Mistake, in entertaining so high an Opinion of their Sanctity.

He goes to Rome.

Being now grown weary of Carthage, because of the great Diforders of the Scholars, and hear-A. D. 383. ing that a better Discipline was kept in the Schools at Rome, he resolv'd to take a Journy thither; where he also thought his Learning would be more highly esteem'd and rewarded. These kind of worldly ends, it pleas'd God, as he piously acknowledges, to overrule and make use of to accomplish the Designs of his Grace upon him. He discover'd not this intention to his Mother, who vet being suspicious of it follow'd him to the Sea-side. resolving either to bring him back, or else to go with him in his Voyage. To fatisfy her, he pretended only to accompany a Friend till he should embark, in order to go beyond Sea; but while his Mother was in the night retir'd into an Oratory to pray for him, he stole from her, and went on in his Voyage. She finding him gone in the Morning, was overwhelm'd with Grief, tho God graciously made it afterward an occasion of great lov to her.

His Sickness and Despair.

Soon after his Arrival at Rome he was feiz'd by a violent Fever, in which he despair'd of Life, and not only fear'd a temporal, but also an eternal Death. For whither, says he, had I gone, if I had then died, but into those Flames and Torments which I deserv'd ? having then no Faith in Christ,

E

n

h

m

or

hi

th

ju

of

A th and consequently no Interest in his Merits. In this dangerous Condition he had no Defires of Baptism, which he had formerly, tho but a Child, desir'd with much Earnestness when he was under the apprehension of approaching Death. pleas'd God to raise him up from this dangerous Sickness, which he gratefully attributes to the importunate Prayers of his Mother Monica for the Conversion of his Soul, tho she knew nothing

of the present Danger of his Body.

is

Is

of

C-

1f-

10

e,

e-

d

le

2-

br

in

10

of

by

e,

al

ats

A,

na

He lodg'd at Rome in the House of a certain His Mani-Manichee, and tho he now dislik'd most of the chæan No-Opinions, yet his daily Conversation was with tions enthe Disciples of that Sect, which, as he acknow in Sine ledges, caus'd him to be the more negligent in fearching after Truth, and especially in the Church where it was only to be found. Errors concerning a fatal Necessity still yielded pleasure to his Mind, while he imagin'd that his Sins were unavoidable, and therefore not to be charg'd on himself, but on that evil Nature that was in him. This false Opinion render'd the Diseases of his Soul more incurable, while it made him conceit himself not wounded. He, as himself expresses it, rather chose blindly, impiously, and perniciously to conclude that the Divine Nature was vanquish'd in him by the evil One, than suffer himself to be overcome by the Divine Grace to his Salvation.

While he profes'd Rhetorick in this Imperial Augustin City, his School was frequented by the greatest comes to Wits, who never went from him without either Milan. wonder at his Learning, which was also recom- A. D. 384; mended by the Sweetness of his natural Temper, or else Envy at the great Honour he obtain'd by his Disputations. But finding the Scholars here, tho more orderly than those at Carthage, yet unjust in frequently defrauding him of the Rewards of his Labour, he grew weary of Rome also. And it now happening that Deputies were fent thither from Milan, where Valentinian kept his Court, to require one fit to be a Professor of Hh 2 Rhetorick

Rhetorick in that City; thereupon Augustia made fuit to be the Man. Accordingly being recommended by the chief of his Sect, and also giving a Specimen of his Abilities before Symmachus the Governor of Rome, who was a proper Judg of his Fitness, he was chosen and sent by him for the discharge of that Province. He was receiv'd at Milan with great Applause, the most ingenious Persons being soon convinc'd that he deserv'd the high Opinion they had entertain'd concerning him. St. Ambrose who was Bishop of that City, and no less renown'd for his Eloquence than for his Piety, also gave him great Marks of his Respect. And in like manner Augustin was very defirous of being acquainted with him, not as with a Teacher of Truth, which he expected not to meet with among the Catholicks, but only as a Man of Learning, and one that was favourable to him, as he himself acknowledges in his Confestions.

The Effect of Ambrofe's Sermons en him.

After this he frequently and diligently attended St. Ambrole's Ministry, not to much indeed from any defire of profiting by his Discourses, as to try whether his Eloquence answer'd the Fame he had heard concerning him. But tho he aim'd only at pleasing his Ears, yet the Doctrine of that Bilhop like a distilling Rain by degrees made Impressions on his Heart, and caus'd the Seeds of Virtue to fructify and spring forth therein. He now began to think there was good Argument and Reason in that Father's Discourses, and that the Catholick Faith might possibly be defended against the Objections of the Manichees, which he had hitherto imagin'd to be impossible.

He refolves Catechumen in the Church.

St. Ambrose explain'd and shew'd the excellent to become a use of some Passages of the Old Testament, which was a peculiar means of opening his Eyes, and convincing him of the gross Errors of that pestilent Sect, who derided and cast contempt on the Writings of the Law and the Prophets. But tho he thought the Manichean Objections sufficiently answer'd, he was not yet throughly convinc'd of

the

F

f

tľ tl

m

he hi

fu

W

th

ftr

6

pl th

hi

tai

he

an

Tel Su

to car

bar

wh

aga

on

cha the 1-

er

y

as

ft

he d

of

ce

of

as

ot

ot

a

to

n-

ed

om

to.

he

'nd

nat

de

of

He

ent

hat

led

ich

ent

ich

and

fti-

the

tho

ntly

d of

the

the Goodness of the Catholick Cause, but remain'd in suspence; and nothing so much obstructed his imbracing the Orthodox Faith, as the difficulty he found in conceiving God as a pure Spirit, without any Corporeal Extension; which was the gross Imagination he had hitherto entertain'd concerning him. However he at length came to a Resolution to abandon that Sect, which now feem'd to him to have less Certainty than those of the Heathen Philosophers, and to become a Catechumen in the Church till he could arrive at a more full Satisfaction.

While he continu'd in this State of doubting, His Mother his pious Mother, notwithstanding her Age and Monica the Perils of the Sea, came to Milan to fearch out Milan. this her Son, and see whether her Tears had yet mollify'd his Heart, and whether God had yet heard her Prayers for him, When the found him gone off from the Manichees, tho not yet fully resolv'd to imbrace Christianity, she inwardly rejoic'd, and bless'd God that he was, tho but in part, drawn out of the Pit of Defruction. And as it was her importunate Prayer, so she had a strong hope that God would compleat his own work, and declar'd she was confident that by the Grace of Christ she should live to see him become a sincere Christian.

One great Prejudice Augustin had entertain'd His Prejuagainst the Catholicks was, that while they dices ataught that God made Man after his own Image, gainst the he imagin'd they meant it in respect to the Body Catholicks and outward Shape. And the he could not him remov'd, and outward Shape. And tho he could not himfelf form a clear Conception of a pure Spiritual Substance, yet this Opinion, which he attributed to the Orthodox, offended him: but now he became asham'd that he had been so many years barking against a mere Fancy of his own Brain, while he thought he had been justly exclaiming against the Catholick Faith; and he reflected on himself as rash and impious, in so ignorantly charging that on Christians which was far from their Thoughts, instead of making a due Inquiry,

Hh 3

as he ought to have done, into their Sentiments. And as he was asham'd of these his rash Judgments, so he was at the same time glad to be convinc'd of the Erroneousness of 'em, and rejoic'd to hear St. Ambrose explain the Old Testament Scriptures quite after another manner than the Manichees had represented the Interpretations of the Church to him. But still, as a Man that has been abus'd by a bad Physician is afraid to give credit to the most able and faithful ones, so being now sensible how much he had been deceiv'd by hearkening to those Hereticks, he was afraid to yield a ready Affent to the Doctrines of the Church, and therefore requir'd no less than sensible Demonstrations for those Truths which are above the Comprehension of Sense and Reason.

His Reasoning concerning the Authority of Scripture.

But at length the great Physician, as he himself thankfully acknowledges, cur'd this his Unbelief by awakening him to consider, that he believ'd many things which he had never feen, merely on the Authority of Historians; and that he would be esteem'd by all Men ridiculous, that should so much as entertain a doubt concerning a Multitude of such things. That he knew not his own Parents, but by the Testimony of others; and that in short if we will believe nothing without Sight and sensible Demonstration, human Society must needs be at an Hence he came eafily to infer, that it was very reasonable to believe the Matters related in the Holy Scriptures, seeing those Books have been from Age to Age received as most certainly true by all forts of Men, and contain nothing contrary to Reafon or found Morality.

His Desires
of converfing with
Ambrole
disappointed.

While he underwent these Conslicts in his Mind between Faith and Doubting, he had a great desire of enjoying a free Discourse with St. Ambrose, and of receiving from him a particular Resolution of those Dissipations, which he could not get remov'd by hearing his publick Discourses. But that Bishop was so constantly employ'd in the Functions of his Office, and particularly in making up differences among Christi-

ans,

ans, that he could not obtain a convenient opportunity of throughly opening his Mind to him. And tho he found him fometimes alone at his Studies, he was unwilling to rob him of that little Retirement he had gain'd, and therefore went away from time to time without speaking with him.

About this time he pronounc'd an elegant Pane- His Panegyrick in praise of the Emperor and the new-elect- gyrick on ed Conful, which was received with universal the Em-Applause, and with the loud Acclamations of those peror. that heard it. After this passing thro the Street, A. D. 385. he faw a drunken Beggar leaping and rejoicing, which occasion'd him to figh and bemoan his own Folly in labouring after a Satisfaction and Joy of Mind little better than that of this Beggar. For, fays he, as this Beggar rejoic'd in the satisfaction of the sensual Appetite, so I have rejoic'd in the Satisfaction of my ambitious Inclination; and as he delighted himself in a false Pleasure, so I pleas'd my self in a false Joy.

And as he was now tormented with the Fever of Ambition, so he was no less perplex'd with His sensual that of sensual Pleasures; and therefore tho he Inclinaesteem'd St. Ambrose a happy Man because of his tions. Authority and Dignity, yet he thought his Felicity much leffen'd by his want of the Pleasures of Marriage. His Friend Alipius was amaz'd to fee him who was of such eminent Understanding, so much addicted to bodily Pleasures; while Austin on the other hand was more amaz'd that fo young and amiable a Person as Alipius could so easily quit the Delights of Sense, and continue in a State

of Continence.

nd

fo

the

m-

iite

re-

to

y a

oft

WC

ofe

ent

ore

for

ion

felf

lief

v'd

the

be

uch

of

its,

ort

ible

an

pas

the

om

all

ea-

his

ith

ar-

he

ick

tly

ar-

sti-

ns,

When his pious Mother Monica perceiv'd him Check'd by to continue the Diforders of his Life, and that he the Fears still retain'd his Concubine whom he brought of Death out of Africa, she persuaded him to marry, and and future procur'd him Access to a rich young Gentlewoman, Judgment. for whom he was indeed oblig'd to wait two Years, she being not then thought of sufficient age for that State. To make way for this Marriage, his Concubine return'd into Africa, Hh 4 being

being resolv'd to continue in a state of Continence the remaining part of her Life; but alas, Aufin could not imitate her herein, for when the was gone he foon apply'd himfelf to another. Yet he had now many severe Checks in his Mind, and was haunted with the continual fears of Death, and the terrible expectation of a future Judgment, while he often disputed with his Friends Alipius and Nebridius concerning the Sovereign Good, and the Immortality of the Soul.

His thoughts about the Cause of Evil.

He began now to be throughly convinc'd that we ought not to attribute Sin to a necessary Cause, as proceeding from an eternal evil Principle, as the Manichees did, but that it is wholly owing to the abuse of our own Freedom, and to be ascrib'd to our own evil Choice. He concluded, that God, who is Goodness it self, could not create us with evil Inclinations: and when he was dispos'd to think it might come from the Devil, he then found no less difficulty to resolve how the Devil himself became evil, and was greatly confounded in these Inquiries, till he consider'd that all evil Inclinations must proceed from the sinful Corruption of Nature both in Angels and Men.

logy.

It happen'd about this time, that one Firmidons Judi- nius came to desire his Opinion upon his Naticial Afire- vity, and that he would give his Judgment according to the Rules of Judicial Aftrology concerning the future Condition of his Life. Austin told him he would not refuse, but withal fignify'd he was much inclin'd to think that those Predictions from the Stars concerning the free Actions of Men were altogether vain and groundless. Then Firminius gave him an account of two Perfons born at the fame moment in his Father's House, one of whom liv'd in great Wealth and Honour, and the other continu'd in a state of Poverty and Slavery. From this Instance Augustin wisely infer'd there could be no Certainty in that Art, and ever after dislik'd it as much as before he had admir'd it.

He

ook

nto im j

encie

ound

et in

ing

ind t

Wor

arna

of th

ation

Man

iar 1

min

rited

havii

had

Nati

St the !

less ;

Spiri

mean

fecte

gular

the 7 illus

the (of o

Her he h

Law

him Jefu

diffe

ftil'c

thof

the .

H Exc He now apply'd himself to the reading of some The Imperooks of the Platonists, translated from the Greek fedions he to the Latin Tongue, which, he tells us, gave found in im further light into the knowledg of God's Excel-Books of ncies and glorious Perfections. He adds, that he Philosophy. and in those Writings, the not in express words, t in substance what St. John says, In the begining was the Word, &c. tho he could not indeed nd therein any intimation of what follows, And the Word was made Flesh, or any account of the Inamation; and no wonder feeing this Abasement the Son of God is known only by Divine Reveation. He yet look'd on Jesus Christ only as a Man of extraordinary Holiness, who by a pecuar privilege was born of a Virgin, and by his minent Virtues and Contempt of the World mened his being made the Head of Christians, and laving the Supreme Authority over 'em; but he ad no right Conception concerning his Divine Nature.

1

d

i.

1n

d

e-i-

5.

r-

's

d

of

4 y

25

Ic

St. Austin now began with much delight to read His delight the Epistles of St. Paul, to which he was doubt- in S. Paul's less guided by the secret Direction of the Divine Epistles.

spirit; and no wonder these prov'd an excellent means to promote his Conversion, which was eflected, like that of the Apostle, by a very singular Conduct of God's Grace. Here he found the Testimonies of the Old Testament admirably illustrated and apply'd; here he observ'd not only the Glories of Heaven fet forth, but the sure way of obtaining an Interest in 'em clearly discover'd. Here he learn'd that which he had long felt, that he had a Law in his Members warring against the law of his Mind, and that nothing could deliver him from this Body of Death but the Grace of Jesu Christ. In a word, he soon perceiv'd a wide difference between the Doctrines of him who fil'd himself the least of the Apostles, and of those proud Philosophers who esteem'd themselves the greatest of Men.

He was now convinc'd of the Goodness and himself to Excellency of Christ's ways, but still prejudic'd Simplician.

with A. D. 386.

him

cha

whi

king

wa

He

the

and

Aw

and

on

the

al

tells

littl

A

his

mar

cam

cou

and

glac

cero

feffi

the

emi

veri

of t

Go

Infl

as :

Def

bim

but

me :

ven

mall

not

mar

ftra

utte

follo

with fuch an apprehension of the insuperable Difficulties thereof, as kept him from a refo lute entrance thereinto. In this Difficulty God put it into his Mind to address himself to Sim plician a Presbyter of Milan, of eminent Learning and Piety, who had been St. Ambrose's Tutor and was ftill esteem'd by him as his Father. This good Man receiv'd him with Joy, and treated him with a Paternal Tenderness; he patently heard him recite the Errors of his Youth, and when he told him what advantage he had found by reading some Books of the Platonifts that were turn'd into Latin by Victorinus a famous Rheto rician in Rome, he bles'd God, and affur'd him that those Writings contain'd many things agree able to the Doctrines of Christianity.

version of

Then Simplician related to him how that learned kable Con- Rhetorician, who had translated and explain'd ma ny of the Philosophers, had been Tutor to so many Victorinus. Senators, and had his Statue erected at Rome, was at length by his means converted to Christianity in the following manner. Having read the Scrip ture, he after some time came to Simplician, and fecretly told him, he was now become a Christian but the good Man reply'd, I shall not believe you nor account you a Christian indeed, unless I see you a visible Member in Christ's Church; which at first he flighted, being unwilling by a publick Profelli on of Christianity to incur the Displeasure of his great Friends. But afterwards upon reading and considering Christ's words, that he would den them before his Angels, who refus'd to confess him before Men, he yielded himself to be baptized and so publickly enter'd into the Christian Church to the great joy of many of its sincere Members, the he was thereby forced to relinquish his Profesion of Rhetorick thro the Persecution of Julian th Apostate.

This Narration excited a great defire in St. A Bondage in stin to imitate that illustrious Person both in his Conversion, and in quitting his Profession of Rhe Sin. torick, which was now become burdenfom crable

refo

God

Sim

rning

Tutor.

This

reated

fently

, and

found

were

Rheto d him

agree

arneo

d ma

many

e, was

ity in Scrip

, and

Hian

e you

ee you

it first

ofessi

of his

g and

deny s hin

otiz'd

ourch

rs, tho

effice

an the

in b

Rhe

m to

him

him. But alas, he quickly found himself as it were chain'd to the Earth by his vicious Inclinations. which thro long custom had brought him under a kind of miserable necessity of continuing in the ways of Sin, as himself mournfully complain'd. He made some Efforts to disintangle himself from them, but confess'd his Endeavours prov'd weak and fruitless; and when he heard these words. Awake thou that sleepest and arise from the dead, and Christ shall give thee Light, he could prevail on himself to give no other Answer but that of the Sluggard, Presently, presently, but let me alone a little while langer: Yet, as he mournfully tells us, this prefently was long a coming, and this little while of a long continuance.

As St. Auftin was once in the company of Potitiahis Friend Alipius, one Potitianus his Country-nus's Difman, being a Christian, and an eminent Courtier, course with came to give him a Visit. And as they were dif- him, and courling, he took up a Book that lay on the Table, the effect and finding it to be St. Paul's Epistles he was very of it. glad, telling 'em he rather expected it to be Ciuro or Virgil, as being more sutable to his Profession. After this he gave 'em a brief Relation of the Life of St. Anthony, and how remarkably two eminent Gentlemen were by reading the same converted, and brought to relinquish all the Vanities of the World, and intirely to devote themselves to God. This Discourse of Potitianus had a powerful Influence on the Mind of St. Austin, for therein, is in a Glass, he now saw his Filthiness and Deformity, which caus'd him to loath and abhor himself. No sooner was Potitianus withdrawn, but he thus applies himself to Alipius, What do we in thus suffering the unlearned to seize Heaven by force, while we with all our Knowledg lazily wallow in our Filthings? Alipius was astonish'd not fo much at his words, as at the pathetical manner of his expressing the same, and the strange alteration of his Countenance while he utter'd 'em: he therefore made no Reply, but follow'd him into the Garden, to observe the issue

of this Commotion, which can't be better represented than by St. Austin himself.

the Per

Ali St. Jeni

caft

not

ana

mal

ther

any

We

diff

clou

fire

all t

him

ŀ

Dives

reac

mot

upoi

felf,

Con

mor

ted

as h

then

rela

with

God

but

her

which

but y

reno

Wo

tion

St

mig

Was

Spirit.

I now, fays he, was enrag'd at my felf, that I flist in his did not courageously resolve on what my Reason, convinc'd me to be so good and necessary to be done: I would and I would not, I was as it were divided between my self and my self; I shook my Chain by which I was fetter'd, but could not be releas'd from God redoubled his Stripes on my Heart, and press'd upon me by the double Motive of Fear and Shame; but sensual Pleasures, which by a cursed Habit were become after a fort natural, furiously oppos'd that Resolution, by which I was like for ever to be separated from em. What (for thus he reprefents 'em speaking within him) will you bid at eternal Adien to us? Will you never hereafter tafte those Delights which you have so long enjoy'd, and wherein you have had so great Satisfaction? The Tempest thus increasing every moment in his Spirits, and Tears flowing forth abundantly from his Eyes, he was forc'd to withdraw himself from Alipius, who beheld him with great amazement. placing himself under a Fig-tree at some distance, he gave vent to his Complaints, and with a Voice interrupted by a thousand Sighs, he said, Lord, how long! wilt thou be angry for ever? How long shall I say [cras, cras] to morrow, to morrow? Why not presently? Why shall not this Hour put an end to my Filthiness?

How remarkably fion was

While he was thus discoursing by himself, he fuddenly heard a Voice that feem'd like the Voice his conver- of a Child, often linging forth and repeating thele words [Tolle lege, Tolle lege] Take up and read, compleated. Take up and read. Then he feriously ponderd A. D. 387. in his Mind, whether ever he had heard Children in their Play speak after that manner; and not be ing able to recollect any thing like it, he concluded it was an Admonition from Heaven to read fuch a Portion of the Divine Oracles as should first offer it self to him. In this Thought he was the more confirm'd by remembring that St. Anthony was converted to a Life of Retirement from

epre-

bat I

Con-

lone:

vided

in by

from

and

r and

urfed

iously

ever

e re-

id on

tafte

and

The

irits, Eyes,

ipius,

Then

ance,

Voice

Lord,

long

rom?

ut an

f, he

Voice

thefe

read,

der'd

Idren

ot be-

onclu-

read

hould

e Was

. An-

from the the World just after the same manner. In this Persuasion he arose, and went to the place where Alipius remain'd, because there he had left St. Paul's Epistles; and opening the Book, he siently read the following words, which he first cast his Eyes on: Not in Rioting and Drunkenness. not in Chambering and Wantonness, not in Strife and Envy; but put ye on the Lord Jesus Christ, and make not provision for the Flesh to fulfil the Lusts thereof. He proceeded no further, nor was there any need he should; for, as he expresses it, these Words as fo many Rays of Light immediately diffipated all the Doubts and Darkness that had douded his Mind, and his Will was now confirm'd in a fix'd Resolution to abandon for ever all those secular Designs which had hitherto held him in Chains.

Having put a mark on the place, he told Ali- His Mothe Effect that was produc'd in him by ther's Joy reading that Passage, to whom nothing could be at his Conmore welcome News; who immediately thereupon read the following words, Him that is meak in the Faith receive ye, and apply'd 'em to himless, promising to observe this Rule in his future Conduct; which, as S. Austin remarks, he could the more easily perform, in that such a Deportment suted the natural sweetness of his Disposition, wherein, as he confesses. Alipius much exceeded him. then both went prefently to his Mother Monica, and related what was done, who was thereupon fill'd with Joy, and with exceeding thankfulness bless'd God, for that he had not only heard and answer'd, but outdone her Prayers and Hopes. For now her Son was not only converted to Christianity, which was all the had requested of God for him, but was also brought to a Resolution wholly to renounce Marriage and the other Delights of the World, which was more than she durst ever petition the Divine Majesty for.

St. Auftin now resolv'd to retain nothing that He resolves might in the least extinguish that holy Fire which to quit his was kindled in his Soul, and therefore determin'd Profession of wholly Rhetorick,

wholly to quit his Profession of Rhetorick; That as he expresses it, he might not hereafter teach young Men to make the Contentions of the Barth Subject of their Meditation, instead of the Divine Law and the Gospel of Peace, and so furnish 'en with Weapons for their Madness. But the this was his Resolution, he thought it was most conve nient to continue his Profession till the approach ing Vacation of the Vintage, that he might no open Peoples Mouths by relinquishing his School all of a sudden. He had also by too much spending himself in that Imployment, contracted a great weakness in his Lungs, and hoarsness in his Voice which had formerly been a great trouble to him; but he now rejoiced therein, because it adminster'd a just occasion of leaving that Business with less notice, which was become so burdenson to him.

100

Hope Juli

her

In

Int a

n oc

ireat which

ad p

tha

mel

R

Inct

d ou

me l

mie

Wh

blituc hon t

Mount

wily to

and fu

ion, tl

delare WW

Divin

Hepar

witing

ap cold n

lople,

His Retirement to prepare bimfelf for Baptism.

Verecundus one of his peculiar Friends, observing that he much desir'd a place of Retirement to prepare himself for Baptism, offer'd him his Country-House for that purpose; the Verecundus him felf was not yet a Christian, having resolve, whenever he embrac'd Christianity, to leave his Wife, wholly to abandon the World, and devote himself to a Life of Retirement; which made her, tho she was a Christian, use her utmost Esdeavours to obstruct his becoming so upon those terms. Augustin was accompanied in this Retirement by his Mother Monica, his natural Son Imdag Adeodatus, his Friend Alipius, and several others Here he wholly imploy'd himself in Prayer and Study, which Exercises he found admirably cor ducing to each other; fo that as his Prayers were a kind of Study, his Study became a kind of Prayer by the Devotion of his Mind therein.

wonderful Cure.

At this time he was violently afflicted with Pain, and Tooth-ach, which hourly increas'd, and at length grew so insupportable that he was not able by speak; whereupon he wrote his Mind, and earner i mole ly defir'd those that were with him by Prayer " apply themselves to God for him. And he assure

teach

ar the

Divine lb 'em

this

conve

roach

That, they had no sooner fallen on their Knees, and oun their Addresses to Heaven, but the Anguish s abated, and at the end of their Prayers the in totally vanish'd. This extraordinary apgrance of God wonderfully amaz'd him, greatconfirm'd him in his Faith, and establish'd his toe, that God would graciously wash away the int of all his Sins in the Laver of Baptism, nt not herein he was shortly to be immers'd.

School In this his Retirement he compil'd three Books He writes great winft the Academicks, to confute their Opinion, several winft the Academicks, to confute their Opinion, several wind the Academicks, to confute their Opinion, several wind the affirm any thing what several him; accasion of keeping his Birth-day compos'd a ment. usines with he dedicated to one Manlius, a learned enson of pious Man at Milan, whom he commended inhat lofty manner, that he saw cause to accuse melf of Excess therein, when he came to write Retractations. Here likewise he compiled a Comming Order, shewing, that all things thin dout according to the order and dispose of Difolved, the Providence; as also his two Books of Soli-

devote While he was thus imploying himself in his His Profit le her, blitude, God, as he tells us, by his Grace brought by the the Entropy of the International Control of the International Control of the International Control of the International Control of International C Wounds to his Soul, and then communicated ind of Divine Sweetness and healing Virtue thereunto.

It is the best of the fourth Psalm, of which he has given the property of the same of the property of the same of

The Life of St. Augustin.

He is babtiz'd at Milan by St. Ambrose. A. D. 388.

At length the long'd-for Day of his Baptism came, which was administer'd by the hands of St. Ambrose, who greatly rejoic'd to be an Instrument of begetting a Son to Jesus Christ, whom he forefaw would be fo eminently useful in his Church. Alipius was baptiz'd at the same time with him. which fasten'd the Bands of their Friendship more closely; and Verecundus and Nebridius two other of his Intimates were baptiz'd foon after. But above all, St. Austin rejoic'd to see his Son Adecdatus, whom he had by his Concubine, to be now begotten to a Life of Holiness, as he had before begotten him in Wickedness. On this occasion he humbly acknowledges that he had no part in the Production of him, but his own Sin, and thankfully admires the Divine Goodness bothin the eminent Endowments of Nature with which God had furnish'd him, and especially in the illustrious. Work of his Grace now wrought in him.

C 0

U

tr

b el

b

ta gr Pi

re.

th

th

A

the

op

Go

aff

tab

We

Ro

Co

Shi

2 1

fron

litt

in

He

Wit

an

forr

Hav

ber,

Ire

How finging of

When St. Austin was baptiz'd, he frequented the Church at Milan with much Devotion; and his Pfalms af- Soul was greatly affected and inflam'd with an felled him. holy Fire by the alternate finging of Pfalms, which was there lately begun by Ambrose, to alleviate the Minds of his People under the Persecution at that time set on foot by Justina the Empress for promoting the Cause of Arianism. It was also a bout this time that he saw the Bodies of St. Protasius and St. Gervasius, which had been preserve many years without being corrupted, as he him felf tells us; and adds, that by touching of 'em many great Miracles were wrought, of which mention has been already made in the Life St. Ambrose.

St. Auftin now desir'd to devote himself to His Treatife of the Life of Solitude, and therefore in order to it re Manners of folv'd to return to his own Country, and at the Church, cordingly went on his way thither from Milan to &c. Rome, together with his Mother and several his Friends, where they continued from the Month

of April to the September following. At this time

ptilm

ds of

oftru-

m he

urch.

him.

more

other

But

Adeo-

now

efore

calion

ert in

, and

oth in

which

he il-

ht in

d the

nd his

th an

which

eviate

on at

ess for

also a

. Pro-

ferv'd

him-

of 'em

which

ife q

f to

it re

nd ac

lan to

ral o

Month

s time

he publish'd his two Books one [De Moribus Ecclesia Catholica] Of the Manners of the Church ! and the other [De Moribus Manichaorum] Of the Manners of the Manichees. In the former, he reduces all Christian Morality to the Love of God; and thems, that all the Virtues are but different ways of expressing that Love. In the other, he confutes the Errors of the Manichees about the Original of Good and Evil, and discovers how vastly their pretended Virtue was different from a true Christian Sanctity. This Treatise is esteem'd by learned Men one of the most accurate and eloquent of this Father's Writings. Here also he compos'd his Dialogue, intituled, De Quantitate Anima, to prove, that altho the Soul may be great in respect of its Spiritual Excellencies and Perfections, yet it is in no wife capable of a Corporeal Quantity or Extension. He also began his three Books [De Libero Arbitrio] of Free-will, in this City, tho he finish'd 'em not till he came into Africa; the principal delign of which is to shew, that the Human Will is the only Cause of Sin, in opposition to such as either attribute the same to God, or else fuch as, to avoid that Absurdity, affirm'd, that Sin flows from an eternal and immutable evil Principle.

In the Month of September St. Austin being The Death wearied with the Hurries of the City, went from of his Mo-Rome to Oftia, there to imbark for his own ther Moni-While they waited in this place for the ca at Offia. Country. Ship's failing, his Mother Monica was feiz'd with A. D. 388. a violent Distemper, which soon translated her from Earth to Heaven. In her Sickness she was little follicitous about her Recovery, but therein discours'd her Son concerning the Joys of Heaven, and the future Rewards of Bleffedness. with fuch a serenity and presence of Mind, such an affur'd Faith and Confidence, that, as he informs us, his Soul was thereby greatly ravish'd. Having declar'd she regarded not where they buried her, she thus address'd her self to him: This only I require of you, that where-ever you are you make mens

mention of me at the Lord's Altar: And accordingly St. Austin tells us, after he had repress'd the Tears flowing from natural Affection, he pour'à forth Tears of a different nature in praying for her Soul, from an apprehension, as he tells us, of the Danger to which every one is obnoxious that dies in Adam. For tho, as he adds, his Mother had liv'd in general to the Divine Glory, yet he durft not say the had never spoken an idle word, or committed any irregular Action fince her Regeneration in holy Baptism.

He arrives tion.

After the Funeral of his Mother he went on in Africa, board, and at length happily arriv'd in Africa, and retires where he continued some time at Carthage; but for Devo- not liking the Noise and Disturbance of that place, he went thence to Tagaste, and after some time he retir'd thence also to a Country-house which belong'd to him, as not having found himself in that Town sufficiently sequester'd from the Business and Hurries of the World. Here he apply'd himself wholly to Prayer and Study, but was more conversant in the former than in the latter, being, as he fignifies, much more desirous to purify his Heart from the Corruptions of Vice by Devotion, than to furnish his Head with Knowledg and Understanding by Contemplation. Yet here he compos'd some Treatises, as six Dialogues concerning Musick, two Books on Genesis against the Manichees, a Treatise entitl'd [De Magistro] concerning the Master, to shew, that God is our only supreme Teacher. About this time his Son Adeodatwo, whom he had formerly admir'd for his extraordinary Parts, but now especially lov'd for his eminent and early Piety, was translated to a better Life, being about fixteen or seventeen years of Age. When St. Austin had continued about three

Chofen Presbyter

years in his Retirement, a Man of good Quality at Hippo. and eminent Vertue that resided at Hippo, earnest-A.D. 391. ly defir'd to enjoy some Converse with him, giving him hope that he might perswade him wholly to abandon the World. Hereupon preferring the

Good

h

b

m di

th

his th

So a l

ch

lea

Wa

der

tha

abu

cee

cam

the

that

affu

bad

be w

ness Life

Min

Offic

quen

there

to it ing t

affift pread

Birth

was i

and that

Upon

to St

à

rer

he

ies

ad

irft

m-

ion

on

ica,

but

ace,

ime

nich

f in

Buli-

ly'd

Was

ter,

urify

tion,

Un-

com-

rning

lani-

cern-

y Su-

eoda-

s ex-

r his

etter rs of

three

uality rnelt-

iving

ly to

g the

Good

Good of his Neighbour before his own Repose, he willingly quitted his Solitude for a time, that by Conversation with him he might be instrumental to promote his Happiness. And the he did not presently reap the desir'd Fruit of his Labours, yet God providentially bringing him hither, carried on a more excellent Design, viz. his being here advanc'd to the facred Ministry, that he might be more generally serviceable to the Souls of Men. The Church of Hippo now wanted a Presbyter, and thought none so worthy to be chosen to that Office as St. Austin, and therefore they fuddenly fix'd upon him, who did not in the least suspect any such design, and in a forcible way brought him to the Bishop, importunately demanding that he might be forthwith ordain'd to that Function.

Being thus strangely surprized, he pour'd forth His Reabundance of Tears, which one supposing to pro-lustancy as ceed from his not being chosen a Bishop, he gainst its came to him, and to encourage him, told him, that the Office of a Presbyter was the very next step to that of the Episcopacy. But the true reason, as he affur'd 'em, of his weeping was, the great sense he had of the mighty Importance of the Work to which he was call'd, and the Apprehension of his own unfitness for it. He consider'd the Irregularities of his Life before Baptism, the great Sanctity of the Ministerial Work, the Difficulty that attends the Office of a Priest, and the dangerous Consequence of being negligent in the performance thereof. But the he was thus unwillingly brought to it, Valerius the Bishop was joyful and exceeding thankful to God for fending fo great a Man to allist him in the most difficult part of his Office, viz & preaching the Word. For he being a Greek by Birth, could not with facility speak Latin, which was in a manner the Vulgar Language of Africa, and was therefore uncapable of preaching with that Profit to the People as he earnestly desir'd, upon this confideration he committed that Charge' to St. Austin, and caus'd him to preach before 112

him, which had not been the Custom in Africa, however he scrupled not to dispense with it for the greater advantage of the People. St. Austin earneitly endeavour'd to be excus'd from this ardnots Work, but by all his Entreaties he could obtain no more than only a little time of delay, that he might render the Scriptures more familiar to him than they had hitherto been.

Fer

me

ve

fi

po

(pe

hir

no

mi

an

Lil St.

to mu

the

ron

by Ori

at]

Re

Wa 1

St.

rea

hia

tho

the

ord

hin

Of

Au

ca, Aft

Bill

gen

mu

giv

me

bou

nat

His Difpute with Fortunatus.

Being at length actually enter'd upon the Dif charge of this publick Office, he contented not himself to teach the Church by preaching, but also apply'd himself to edify and confirm the same A.D. 392. by his Writings, and now publish'd two Books against the Manichees, one concerning the advantage of Believing, and the other against their fore-mention'd Notion of two Souls in the same Man. He was also now prevail'd on to hold a publick Dispute with Fortunatus, a Presbyter of the Manichean Sect, who was much esteem'd for his Learning, and by his Eloquence gain'd many of the Vulgar People to imbrace their Errors. In this Disputation the Manichee was exposed to great Shame and Confusion, and therefore soon after left the City of Hippo, which prov'd a great Mortification to those of his own Party, and no less Encouragement to the Orthodox.

His Difnod at

By this and the like means the Fame of St. Aucourse be- stin became so great, tho he was yet but a Presfore the Sy- byter, that when all the Bishops of Africa were not long after met in a Synod at Hippo, they en-Hippo, oc. gag d him to discourse before 'em of the Christian A D. 393. Faith, which he did to their great Admiration, and afterwards form'd his Discourses into a Treatisc, intitled, De Fide & Symbolo. He now also wrote his Volumes on Christ's Sermon upon the Mount, and an Exposition on several Passages out of the Epistle to the Romans, which had been propos'd to him for his Resolution. In this Exposition, as he acknowledges in his Retractations, he drop'd some unwary Expressions, whereby the weak might be made to believe, that the beginning of Faith comes from Man, and not from the Grace of Having Christ Felm.

Having heard of the Learning and Piety of St. His Diffe-Gerom from Alipius, who coming from Jerusalem, rence with met with that Father, Austin wrote the following St. Jerom. year a Letter to him, wherein with a true Christian Freedom he reproves that Father for his Expolition of the Difference of which St. Paul speaks in his Epistle to the Galatians, between himself and St. Peter. This St. Ferom said was no more than a feign'd Difference, that the former might thence take occasion to reprove the latter, as ameans to gain over the Jews to the Christian Liberty. This Notion gave great offence to St. Austin, which he look'd upon as a Reproach to the Apostles, as if they were guilty of Dissimulation, and begat a Controversy between them, which lasted several years, wherein St. Ferom endeavour'd to defend his Exposition, partly by Reason, and partly by the Authority of Origen, Didymus, and other Antient Authors; but at length he yielded to the forcible Arguments and Reasonings of St. Austin, and so the Controversy was amicably ended.

Valerius the old Bishop perceiving the Fame of Is made St. Auftin to fly all over Africa, fear'd, as he had Coadjutor reason to do, that some other Church would chuse to Valerius him for their Bishop, and so he and his Church Bishop of thould be depriv'd of his excellent Labours. He therefore earneftly desir'd that he might then be ordain'd Bishop of Hippo, not only to succeed him when dead, but also to be his Partner in the Office while alive. To obtain this he wrote to Aurelius Bishop of Carthage, and Primate of Africa, who at length gave his Consent thereunto. After this he fignified the same to several other Bishops, and propos'd it to his own Clergy, who generally highly approv'd the Motion; and after much difficulty Austin himself was prevail'd on to give his Consent thereto, whereupon he was im- The Counmediately advanc'd to that Station.

This new Dignity did but create him new La- thage conbours; as he was the chief Opposer of the Do-cerning the natifis, so they had a peculiar Pique against him, Donatists.

113

Hippo. D. A. 395.

cil at Carand A. D. 4012

ica, the uftin ar-

bluc lay, ami-

Dif not but ame

ooks vanheir

ame ld a r of

for lany rors.

d to oon reat

no Au-Prefwere

en-Aian tion, rea-

alfo the out

been Ex-10ms,

the ming

ice of ving

of

ar

un

ga

or

br

CO

T

W

tic

Ca

cen thi

alle

do

the

not

to we

fere

fon

pla

diff

han

bef

the

St.

the

fhor

that

tho

the be

and as it's faid, had often done him a mischief had he not been preserv'd by the peculiar Providence of God. The Donatifts, as St. Austin himfelf represents 'em, taught that there is no Salvation out of the Catholick Church, nor any Baptism valid but what is administred therein. scrib'd the Catholick Church to be, not that which is spread all over the World, but that which keeps all the Commands of God; and under a pretence of its Deviation therefrom, they charg'd the Church as being a grand Apostacy, and therefore separated from the same, and rebaptiz'd those that had been baptiz'd therein. The Orthodox, and especially St. Austin, us'd many Endeavours to reduce em to the Communion of the Church, and in order to it a Council was affembl'd at Carthage at the beginning of the fifth Century. To encourage the Clergy of that Sect to come in, it was agreed by Aurelius and the other Bishops of the Council, that they should retain those Dignities they had formerly receiv'd in the time of their Separation. They also wrote to the other Prelates, and particularly to Pope Anastasius, to convince 'em of the necessity of their yielding in point of Discipline, in order to gain 'em. By this Accommodation fome of those Bishops were prevail'd on to return to the Catholick Church and continue therein, who demean'd themselves with much Piety and Sanctity.

And of Milevis.

After the return of the Deputies sent to Pope Anastasius, Aurelius Bishop of Carthage call'd A. D. 402. another Council at Milevis, wherein St. Austin strenuously endeavour'd to prevail on the Donatists to unite themselves to the Church. offer'd the Schismatical Bishops to hold a friendly Conference with 'em, and to study all possible means of establishing Peace between them and the Church. But when they could not prevail on 'em by fair means, they had recourse to the Imperial Power, fending Deputies to the Emperors Arcadius and Honorius, by whom they complain'd of the Violence of those Schismaticks, and desir'd the Civil Power might be exercis'd against 'em, and

and that they might be constrain'd by Temporal Punishments, feeing they would not stand in awe

of Spiritual and Eternal ones.

ief

VI-

m-

vaisn

de-

ich

eps of cch

ra-

ad pe-

ace

orat

ige by

cil,

nad

on.

rti-

the , in

me

the

de-

у.

pe

ľď

Pin

nalev

nd-

ble

the

em

ial

ca-

of

r'd

m, nd

Honorius the Emperor having receiv'd a grievous A severe Complaint of the Cruelty of the Donatifts on the Law aarrival of the Deputies of the Council, made a severe gainst 'em, Law against 'em, by which they were render'd and Auuncapable of being Witnesses, or receiving Letter upon it. gacies, and divers other Penalties were inflicted A. D. 404. on 'em. The rigorous Execution of this Law brought many of 'em to Church, by which Austin confess'd himself convinc'd of his former Error viz. That nothing but the Spiritual Weapons of God's Word should be us'd against Hereticks or Schismaticks in order to convert 'em. To fignify this his Conviction, he afterwards wrote a Letter to Vincentius a Donatist Bishop, wherein among other things he fays, Not to restrain 'em by Fear, would be to shew Enmity instead of Friendship: And afferts, that using Force is but as if one seeing a Man in a distracted fit about to throw himself down a steep Precipice, should catch hold of him by the Hair, or bind him to prevent it, which could not be esteem'd Cruelty but Compassion.

But it seems those Severities did not put an end Austin ento these Schismaticks; for some years after this deavours a we find St. Austin endeavouring that a free Con-publick ference and Disputation might be held between some of the Bishops on both sides. This he complains they declin'd, which he attributes to a distrust of their Cause; whereas they on the other hand pretended themselves willing to discourse before virtuous and good Men, but not to expose themselves before scandalous and profane Sinners. St. Austin then wrote a Letter in the Name of the Clergy of Hippo to Januarius a Donatist Bishop, complaining of the Violence of some of that Party as exceeding that of the Barbarians. tho, as he adds, at the same time they cry out of the Persecution exercis'd against 'em, and then he further moves for a Conference. When he 114

Dispute, A. D. 408, faw this prevail'd not, he was for fending an Express to the Emperor to interpose his Authority,

and to force them to fuch a Disputation.

A Dispute em.

Deputies were accordingly after this fent to the held with Emperor at Ravenna; and tho the taking of Rome by the Goths had then caus'd a great Consterna-A.D. 411. tion in his Court, yet he sent Marcellinus his Secretary to procure a Dispute between the Catholicks and Donatifts, and to preside therein. Thereupon the Conference was begun the following year, whereof Austin was the principal Mapager on the part of the Catholicks. Our defign'd Brevity will not fuffer us to give any particular account of the Arguments on each fide; however the issue was, that Marcellinus gave it against the Donatists, and instigated all forts of Persons to oppose their Assemblies; he moreover depriv'd them of their Churches, and inflicted several other Penalties upon 'em. But Possidius tells us, that after the Conference was ended, some of the Donatist Bishops complain'd that they had not a free hearing, and that Marcellinus, being of the Catholick Party, was partial in his Judgment that he gave against 'em.

Pelagia-

After this St. Austin wrote many Letters and pism con- Treatises in Confutation of the Donatists, the Mademn'd at nichees, and the Arians, of which we may not Carthage. give any particular account. Much less will our intended Brevity permit us to give a distinct Historical Relation of the many Conferences and Writings of this Father against Pelagius and his Followers; nor is it indeed an easy matter to know what may be truly faid of the Branches of this Herefy, feeing we have little concerning it but what is deriv'd from those who were the zealous and violent Opposers thereof. Yet we shall in short mention fome of the main Articles of Difference between them and the Catholicks as they were debated in the Council of Carthage, wherein Celestius an eminent Defender of Pelagianism was condemn'd.

Ad

1001

cor

tha

wit

ano

not

faic

kin

mas

del

fide

the

out

nat

wer

mer

rem

fort

coul

nal

and

oth

him

fan

Me

the

to be

not

ons

Aid

liev'

Glor

mini Gos

mor to h

avin

a fai atte ne

ne

a-

nis La-

in. W-

la-

le-

ar-

e;

it

of

ver

ted

ius

me

had

g of ent

and

Va-

not

isto-

Vri-

Fol-

Won

this

but

lous

hort

ence vere

rein

Was

Here

Here Pelagius was charg'd with afferting, that The diffe-Adam was created a Mortal Man, and that he rent Senti would have died the he had not sin'd. But on the ments of contrary, St. Austin and the Orthodox taught, Pelagius that Death, both Temporal and Eternal, together and his Opwith all the Diseases and Torments which precede posers. the Death of the Body, are only the Effects of Sin, and consequently Adam had never died if he had not sin'd. Again, Pelagius and his Followers are said to teach, that Adam's Sin injur'd not all Mankind, but himself only; and that consequently, there was no need of Infants being baptized in order to deliver 'em from eternal Death. On the other side, Austin and his Followers afferted, that tho there was reason to believe that Infants dying without Baptism would be exposed to a more easy Damnation than actual Sinners; yet that all Infants were by Original Sin obnoxious to eternal Punishment, and therefore had need to be baptiz'd for the remission of Sins, Pelagius and his Disciples are forther charg'd with afferting, that finful Men could by the Strength of Nature, without any internal Grace, love God and keep his Commandments, and resist all Temptations to the contrary. On the other hand, Augustin and those that adher'd to him taught, that an inward Grace and Affistance of the Divine Spirit was necessary to bring Men to love God, &c. and to enable em to vanquish the Temptations against it; which they asserted to be apparent from our being taught to pray, Lead us not into Temptation, and from the other Injunctions requiring us to supplicate Heaven for Divine As to Election, Pelagius feems to have believ'd two forts, one to Grace, and the other to Election to Grace, he counts God's determining to call some to the Knowledg of the Gospel, and thereby making the way to Salvation more easy to 'em. But Election to Glory he seems to have counted God's eternal purpose of finally aving those whom he foresaw would persevere in faithful use of the Grace bestow'd on 'em. atter Election he taught was conditional, but the former

D

Sei

for

Co

per

the

the

con

of l

dail

till

Stre

Vig

dua

learn

he a

grea

num

of th

in or

by a

in th

his which

egar

hat i

s Soi

In the

15 Be

labor

Herts

ind d

His

enera Works

lade c

e Ep

Church

Pprob

ars.

former altogether free, and without any Condition. St. Austin seems to make no difference between these two, and therefore held, that all that enjoy the Means necessary to Salvation do infallibly attain it; and that the reason why the same outward Means of Grace are effectual in one and not in another, only proceeds from the absolute Decree of God: And as the Consequence of this, that all those and only those are sav'd, to whom God determin'd to give the Grace of Conversion and Perseverance, with an absolute Decree to save 'em. So that St. Aufin and his Followers distinguish'd between those that are elected and those that are only justified and converted, often teaching, that many even of those that truly believe, are baptiz'd, regenerated and justified, do totally and finally fall from that State of Grace; whereas all the Elect persevere and are eternally sav'd, and that the only reason why these persevere is the absolute Decree of God to fave them eternally. So that the Doctrine of the absolute impossibility of wholly falling from a State of regenerating and justifying Grace, leems altogether unknown in that Age.

Fudgment

S. Austin's It must be confess'd that the Sentiments of the more antient Fathers both of the Greek and Latin berein op- Church differ'd from those of St. Austin, as well as from those of Pelagius in this Controversy, particularly in that they generally afferted, that Election to Glory was made upon God's forefight of Faith and Perseverance therein. Yea, many of the Fathers that liv'd in his time, tho with him they zealoufly oppos'd Pelagius and his Followers, yet they also rejected this Father's Opinion of an absolute and irrespective Election to Glory, as is confirm'd from numerous Testimonies by Vossius in his Historia Pelagiana. It shall fuffice here to give you the words of Prosper the renowned Follower of St. Austin in France, in his Epistle to this Father [MULTI SERVORUM Christi, qui in Massiliensi Urbe consistunt, contra rium putant Patrum Opinioni, & Ecclestassic Sensui, quicquid de voçatione electorum seçundun

di-

beall

in-

ime and

cree

all

ter-

ve-

that be-

ylnc

rany

egerom

vere

afon

God

e of

from

race,

the

atin

well

par-

that

efight

timo

er the in his

RUM

ontra

Do

Dei propositum disputatti.] Many, says he, of the Servants of Christ in Marseilles judg the Opinion for which you have been disputing, viz. That the Conversion and Perseverance of the Elect depends on God's absolute Decree, to be contrary to the Judgment of the Fathers, and to the sense of the Christian Church.

Thus St. Austin was constantly imploy'd in Writes his conflicting with Hereticks, and in the other parts Retrastaof his Episcopal Work, as particularly in almost tions, &c. daily preaching and expounding the Scriptures, A. D. 426. ill thro Age and indefatigable Labours his bodily strength was greatly decay'd; and even then the Vigor of his Spirit encreas'd, whence the Productions of the last years of his Life are noted by learned Men to be the best of his Works. he arriv'd to the 72d year of his Age, he had a great defire to review his Writings, which were numerous, and dispers'd into very remote places of the World, not that he might glory in em, but norder to correct 'em, to which he was induc'd y an humble sense of the Mistakes he had made the composing thereof. Hereupon he wrote is Book of Retractations, in the beginning of which he declares himself excited thereto from a legard to thole words of the Apostle, If we judg w selves we shall not be judged; being sensible hat in the multitude of things written by him, s Solomon said, there wanted not Sin or Error. with 15 Books concerning the Holy Trinity, and that blooms Work of the City of God, wherein he Opiflerts the Truth and Excellency of Christianity, and defends the same against its December 1. nd defends the same against its Pagan Oppo-CTS. fhall

His composing these Books, and especially that Eradius meral and strict Review he resolv'd to take of his chosen his Works, requir'd much leisure, to obtain which he Assistant. ade choice of one Eradius to be his Assistant in the Episcopal Office, and presented him to the hurch of Hippo, who receiv'd him with great and thankfulness both to God and

F

h

u

fi

(e

A

gi

W

tr

all

6

cru

in

Le

Ma

Tho

Wh

not

the

a N

pre

Me

that

and

the ;

beca

goes

preffe

of CI

the 1

bave

Apoft

ket h

Rers

demn

Sheep

i. c. 1

their Bishop. But he would not immediately ordain him, tho the People earnestly desir'd it, because for two Bishops to be at once in the same Church was contrary to the Decrees of the Nicene Council. He therefore told his People, he was altogether unwilling to be guilty of that Evil in respect of his Successor, which had been committed in reference to himself. And now as the time approach'd when this shining Light must be extinguish'd, and as the laying down of his Earthly Tabernacle drew on, so his Meditations and Discourses of Death were more frequent than formerly. He often with delight mention'd that faying of St. Ambrose, when importun'd to pray for the longer continuance of his Life: I have not so demean'd my self as to be asham'd to live longer, nor am I afraid to die, because I have a gracious and merciful Lord. Upon which words St. Auftin makes this remark, He could with boldness plead his Integrity before Men, but when he consider'd the Judgment of God, his dependance was only upon the Divine Mercy, and not his own Merits.

The begintrica.

The remaining part of St. Austin's Life was fill'd ning of the up with great outward Troubles and Afflictions, Vandalick which happen'd to him on the following occa-War in A- fion. He had an intimate Corripondence with one Boniface, a Person of great Dignity and Au-A. D. 427. thority in the Imperial Army, who having buried his first Wife, made a solemn Vow in the prefence of this Father and others, to spend the reft of his days in a fingle State, and devote himself to a Life of Retirement. Of the former part of this Vow St. Austin highly approv'd, but the latter part he diffuaded him from, because of the great Service he might do to the Church of God in his publick Station. Yet after this he not only married another Wife, but one that was an Arian, and held a Correspondency with the Bishops of that Faction; and belides he fell into a scandalous and debauch'd Life, for which this Father by a Letter faithfully rebak'd him, and exhorted him

to a fincere Repentance, but his pious Endeavours prov'd unsuccessful upon him. Sometime after this Boniface was accus'd of defigning a Revolt in Africa from the Imperial Authority, and a great Force was thereupon fent by the Emperor against him. Things standing thus, and finding himself unable to defend his Post against so great Oppofition, he fled into Spain, and prevail'd on Genfericus King of the Vandals and Goths to enter Africa with a great Army, and this was the be-ginning of those dreadful Wars and Calamities which made fuch deplorable Havock in that Countrv.

or-

beme

Vi-

he

vil

m-

the

be

rth. and

for-

that

oray

pave live

ve a

ords

bold

n be

lance

s own

fill'd

tions,

occa-

with

Au-

uried

e pre-

e rest

elf to

f this

latter

great

in his

v mar-

Arian

ops of

dalous

by a

ed him

As this Deluge of barbarous Enemies committed S. Austin's all manner of Outrages on the People in general, Letter to lo being of the Arrian Faction they rais'd a most Honorarus. cruel and violent Persecution against the Church in particular, and especially against the principal Leaders thereof. While the Enemy was on his March, and carried all before him, Honoratus Bishop of Thabenna consulted St. Austin by Letter. Whether upon such an Incursion of Enemies it were not lawful, yea necessary, for the Clergy to abandon the Churches? To this Inquiry the Father returns a Negative Answer in an Epistle to him, some Expressions of which here follow. Why, says he, do Men think they may without distinction observe that Direction of flying from one City to another, and don't also tremble at what they read concerning the Hireling, who sees the Wolf coming and flies, because he cares not for the Sheep? Then only, as he goes on, may the Ministers of the Gospel fly from a pressing Persecution, when either there stays no Flock of Christ behind to whom they may minister, or when the same Ministry may be perform'd by others who have not the like occasion of flight, as it was in the Apostle Paul's Case, when being let down in a Basket he fled from Damascus. But if all the Minifers fly and leave the People, this is the condemnable flight of the Hireling, who regards not the Sheep, but leaves'em to be devour'd by the Wolf, i.e. the Devil, who by this means often prevails on

the Faithful to turn Apostates. He then concludes, faying, We must in such a case evidence our Love according to that of the Apostle; As Christ laid down his Life for us, we ought to lay down our Lives for the Brethren: For those who therefore hazard their Lives because they will not for sake their People when they want their necessary Assistance for their Salvation, will doubtless lay down their Lives for the Brethren.

7

t

7

n

21

fe

de

vi

to

ex

vi [

in

the

clir

con

Dea

befo

Lor

Han

the

almo

nift

H

Wor

of hi

admi

Chur

ferv'c

Flam

their

perfor

bles a

and I

Lame

greatl

the P

quietly

He is closein Hippo.

When the Enemies had made dismal Spoil and ly besieg'd Devastations in other places, they at length closely belieg'd Hippo, and therein Boniface who had now made his Peace with the Emperor, and would gladly have got rid of that Army which he had call'd in, but could neither allure 'em with Mony. nor constrain 'em by Force to relinquish the Country. But above all others St. Austin had a mournful sense of the Miseries of that time, while he more deeply consider'd not only the outward Calamities of the People, but also the ruin of multitudes of Souls that was like to enfue thereupon; and while he faw the Hymns and Praises of God banish'd out of the Churches, and the Buildings thereof in many places confum'd by the Flames. While he beheld this dismal Prospect, he look'd above second Causes and the immediate occasions of these Sorrows, and believing them to proceed from the severe Judgments of God, and that they came as the just Demerit of their Sins, he labour'd, while among others he was straitly shut up in his besieg'd City, far beyond his Strength, endeavouring to persuade and excite 'em to a serious Repentance as the only means to divert the Divine Displeasure. In the time of this Siege, as Possidius the Writer of his Life in forms us, he often and importunately pray'd, that if it pleased not God to deliver the City from being taken and deftroy'd by the Enemy, he would at least receive him to himself, that he migh not be the forrowful Spectator of fo great a Mil chief. People

God so far heard his Request, as to remove him and death. from the Evil to come; for whereas the Siege con tinue A. D. 430.

les,

achis

the

ives they

will

and ofe-

had

ould

had ony,

the ad a

the

the

enfue

and

and

'd by

Promme-

eving

nts of

e was

eyond

excite

ans to

me of

, that

from

ny, he

might

a Mil

ve him

ge con

tinue

tinued about fourteen Months, he fell fick in the third of a Fever, and at the first approach of the Distemper was fully affur'd it would end in his defir'd Diffolution. And as he had often taught, That the best and most spotless Christians, whether of the Clergy or Laity, should not go out of this World nithout a solemn and particular Repentance; fo now he exercis'd an humble Contrition of Soul, and bore all the Evils that befel him with a deep sense that they were far less than his Iniquities had deserv'd. He had the Penitential Psalms of David always before him, and would not fuffer any to come at him in the last ten days of his Life, except at fuch times when the Physicians came to wish him, but spent all his hours in Prayer and in humbling himself before God: And now, tho the Strength of his Body daily and hourly dedin'd, yet his Senses and Intellectual Faculties continued found to the last: And thus he died the Death of the Righteous, which is usually peaceable before Men, and always precious in the fight of the Lord. He quietly refign'd his Spirit into that Hand from which he had receiv'd it, on August the 28th, after he had liv'd 76 years, and spent almost forty of 'em in the Labours of the Ministry.

He made no Will, nor indeed had he any His Worldly Goods to dispose of; but the Memorial ral. of his excellent Example, and his numerous and admirable Works are a precious Legacy to the Church of Christ, which were eminently preerv'd by a fingular Providence of God from the Flames which were kindled by the Adversaries at their taking the City. His Funeral Exequies were perform'd with all the Solemnities that the Troubles and Disturbances of the Time would permit, and his Funeral was attended with the universal lamentations of all forts of Persons. The Clergy greatly bewail'd the loss of him as their Master; the Poor as their tender Guardian, and all the People as their careful Father. His Remains lay metly in the City of Hippo till about 96 years

Fune-

after his Interment, when St. Fulgentius and other Bishops being banish'd out of Africa by the Goths, carried the same with 'em into Sardina.

His Cha-

Should I undertake to give the Character of this Illustrious Person at large, it would take up much more room than I am allotted for the Narrative of his whole Life, as this takes up the greater part of his Life in Mr. Goddeau, and others, who largely infift upon his feveral Virtues. He was, as to his natural Abilities, in the judgment of Erasmus, altogether incomparable for the sharpness of his Wit, the strength of his Judgment, and the extraordinary capaciousness of his Memory. To describe his universal Erudition would be, as another learned Writer phrases it, like endeavouring to add Light to the Sun, seeing whoever are at all conversant with his Writings must needs know that he excell'd in all the better forts of Literature. In St. Austin alone, fays Erafmus, center all the Excellencies of a Christian Father, being diligent in his Preaching, powerful in his Reproofs, fervent in his Exhortations, most sweet in his Consolations, and in all things manifesting a true Christian Piety and Meekness. He was a great Lover of Hospitality, and took much delight in the Enjoyment of his Friends, tho his Entertain ment was rather in Reading and profitable Dif courses, than in plentiful Eating and Drinking In these his familiar Conversations he was a great hater of Detraction and Backbiting, as appears by the following remarkable Distich, which he caus'd to be inscrib'd on his Table:

1

ti

th

m

Ti

172

I

A

fir

to

ask

Hu

lity

tha

beni

his]

to

Soul

part

fupe

Grau

itano

quon

Arbi

World

how co

that in

not co

His A

Quisquis amat dictis absentum rodere vitam, Hanc mensam indignam noverit esse sibi.

This Board allows no vile Detractor Place, Whose Speeches load the Absent with Disgrace

And when any of his Guests, notwithstanding this and divers verbal Admonitions, which he fail not to give on all such occasions, were not restrain

from Detraction, tho the guilty were his most familiar Friends and fellow-Bishops, he frequently shew'd his dislike thereunto, by suddenly rising from the Table, and withdrawing himself from 'em into his Chamber.

For a Conclusion we shall only remark, that His emihis extraordinary Humility put a Glory on all his nent Humiother Excellencies, whence he abhor'd every thing lity. that look'd like Flattery. Thus, for instance, when his Friend Audax, besides other lofty Encomiums, stil'd him the Oracle of the Law, he returns this modest Answer. How, fays he, am I the Oracle of the Law, who am ignorant of much more than I know concerning its profound Secrets? Tea, as he adds, I understand but a few things even in the holy Scriptures, compar'd with the many whereof I am still ignorant. And in his Epistle to Dioscorus: As, fays he, the Orator being ask'd which was the furt, second and third Precept of Eloquence, answer'd to each Inquiry, Pronunciation; so, as often as you ask me the Precepts of Christianity, I would answer. Humility: For, as he further adds, unless Humility both go before, accompany and follow after all that we do well, Pride will fnatch away the whole benefit thereof. He very often candidly confesses his Ignorance as to many Questions propounded to him, viz. concerning the Origin of Mens Souls, the Nature and Order of Angels, &c. He particularly acknowledges that he found an insuperable difficulty in reconciling the Doctrine of Grace in God, and Freewill in Man; notwithstanding which he stedfastly believ'd both, saying in his Epistle to Valentinus [Si non est Dei Gratia, quomodo salvat Mundum? & si non est Liberum Arbitrium, quomodo judicat Mundum?] Were it not for the Grace of God, how would he save the World? And were there not a Free-will in Man, how could be judg the World? And indeed he always observ'd this as his constant Maxim, never to deny that in any Doctrine which is plain, because he could not comprehend something therein which is obscure. His Modesty and Humility also appear'd in his Kk

take the

ther

oths,

Virthe e for f his

asness rudinrases seeing tings,

better Erafin Fain his Sweet

great ht in

e Difference Differenc

caus'd

i.

grace.

andin e fail' train'

fron

outward Habit; for the he was a Bishop, he refus'd to wear any thing beyond what was common to the more Inferior Clergy. For, fays he, supposing there were given me a rich Mitre or Cap, it might perhaps become a Bishop to wear it, but it would not become Austin, who is a poor Man, and meanly descended. He therefore desir'd all his Friends, that if they made him any Present, it might be only of such things as were fit for him to communicate to his Brethren that were in want. and inferior to him; for those things only I willingly accept which I receive for the Community. But if any one give a better, 'tis my custom to fell it, that so if the Garment can't, yet the Price may be common, and the Value thereof be given to the Poor. Finally, his great Humility eminently thin'd forth in the submissiveness of his Temper: a remarkable Instance of which we have in his Carriage towards St. Ferom, tho he had been not a little provok'd by his keen and fatyrical way of writing; yet notwithstanding this in an Epistle to him he earnestly begs pardon in whatsoever he had offended him, and importunately sues for a Reconciliation with him: thus concluding, I intreat you again and again freely to correct me wherein soever you perceive I have need of it; for tho, according to the Titles now us'd in the Church, the Office of a Bishop is greater than that of a Presbyter, yet in many things Augustin is inferior to Jerom. Thus we have given you some brief hints of those things that are more largely related by Possidius and others, concerning the eminent Virtues of this Father, which render him most worthy of the Imitation of all Christians, and particularly of the Clergy.

The End of St. Augustin's Life.

A

renon opo-

his, it him ant, inguit if out if

non, ally, the

Inards ok'd

yet earaded ation

you
ng to
of a

thus ings and this the

DISCOURSE

Concerning the

State of Religion

During the First

Ages of Christianity.

book in which his win con our feff to decorate the rigg final and ty it immans For our ples, And

2

A Discourse, &c.

UR Saviour compares Christianity, and its excellent Profesiors in the Primitive State thereof, to good Seed; and the Corruption of both to Tares, which the great Enemy of his Kingdom took the opportunity of fowing while Men slept; i. e. while the Ministers of his Church, whose Office requir'd continual Watchfulness, grew careless and negligent in the discharge of their Duty. It must be confess'd, if we should make an Estimate of our Religion only by the Lives of the Professors of it in latter Ages, it would feem to deserve the Reproaches with which its loaded it. declar'd Enemies have tho it is certain, the true way of forming a right Judgment of the Excellency of Christianity, is to behold it as represented in the Doctrines and Precepts of our Saviour, and as exemplified in the Lives of Christ and his holy Apostles; yet much of the Beauty thereof also shin'd forth a considerable time in the Demeanors of those Christians that follow'd them in the next Ages. For then, as St. Jerom observes, the Blood of our Lord was warm in the Breasts of his Disciples, and their Faith was lively and vigorous. And as Justin Martyr remarks in his Exhor-Kk a tation

tation to the Gentiles, Their Religion confifted [our ev dojois, add' ev eggois] not in Words, but Works. And then, as Minutius Felix in his Dialogue speaks of 'em with a noble kind of boafting [Non loquimur magna, sed vivimus] We don't speak great Words, but live excellent Lives. In fhort, in those early days the Grace of God, as the Apostle expresses it, effectually taught 'em to live foberly, righteously and godly; or, as a late Dr. Scott. learned Writer expresses it, to exercise themfelves in the conscientious Practice of Human, Social and Divine Virtues: under which three Branches we shall take some view of the excellent Deportment of the Primitive Christians.

CHAP. I.

0

p

G

F

te

al

PY

to

A

ho

m

ge

II(

Of the Human Virtues of the Primitive Christians, comprehended under the general Name of Sobriety.

THE Human Virtues that more immediately respect our selves, are express'd by the Apostle under the general Name of Sobriety, which signifies the keeping our Passions and natural Inclinations within the bounds of right Reason, and the Prescriptions of the Divine Precepts. To shew the Eminency of the Primitve Christians in this, we shall particularly instance in their Humility, their Heavenly-mindedness, their Temperance and Sobriety strictly so call'd, their Courage and Constancy, and their exemplary Patience under Sufferings.

Humility is deservedly to be still an Evan. Of the Hugelical rather than a Moral Virtue; for tho mility of now and then some Philosophers dropt a few tive Chrigood words concerning it, yet we find little flians. or nothing of the Practice thereof in their Lives. But as the Laws of our Redeemer abundantly require it, and his Life was the most eminent Pattern and Example of this Grace: So the Primitive Christians were ftrict Followers of him herein, being much more inclin'd to admire and commend others than themselves. They in no wise indulg'd themselves in thinking more highly of their own Excellencies than they ought to think, and were no less willing that others should entertain a mean opinion concerning 'em-St. Clemens Romanus in his Epistle to the Corinthians highly commends 'em for their Humility, and greater readiness to be subject to others than to subject others to themselves; and presses them earnestly to abound therein from the illustrious Pattern of the Son of God, who notwithstanding his Divine Dignity appear'd in the World without an external Form or Comeliness, yea, who was accounted a Worm and no Man, and willingly submitted to be made the Scorn and Reproach of the People. Justin Martyr also represents the Christians in his time after the same manner. and admonishes 'em to account others wife and prudent rather than themselves, and to be ready to hearken to the Counsels of their Brethren. And futable to this St. Cyprian earnestly exhorts those Christians who had magnanimously confess'd Christ in the greatest dangers, to be fure to take heed that they were not thereupon lifted up above measure in their

the Primi-

cy of parheir

on-

in

tius

h a

ag-

rds,

ofe

stle

So-

ate

em-

Hu-

nich

of

tive

ene-

me-

ess'd

e of

affi.

unds

the

and and

unumi-

orei

Cour

Reg

the

thef

for a

am

Folle

mg

and

Peop

moa

Com

and

Prin

to :

erea

tion

cont

Pov

feffic

bius

Difc

Sum

rern

he T

fayir

h) R

Hea

gin 1

fider

illust

gradi

the :

thos

own thoughts, and to see that they imitate their Lord, who discover'd the greatest Humility tow'rds bis Disciples, in washing their Feet at the time of his Passion. And as this Martyr was so solicitous that others might be kept from Pride, fo his own eminent Humility shin'd forth in his earnest endeavours to avoid the Episcopal Dignity, of which he esteem'd himself utterly unworthy, as we have remark'd in his Life. The last instance I shall mention of the Humility of those times, is their ready Condescension to the meanest Offices and Imployments towards their poor fellow-Christians. Tertullian in his Treatise ad Uxorem, assures us, it was very usual for Christians then to kiss and embrace the Martyrs Chains when they lay in Prisons and Dungeons, to harbour and entertain their most indigent Bretbren, to wash their Feet, and stoop to the meanest Services of Charity towards 'em. And a great many more Examples might be given of the like kind from the Writings of this and other of the Primitive Fathers.

Their Heavenliness and Contempt of the World.

But tho the Christians of those times were very lowly and humble in the Opinions they entertain'd of themselves, they were very bigh and sublime in their Aims and Expectations; and while they profess'd to be born from above, their Hearts had a strong Inclination and vehement Tendency towards Heaven. Justin Martyr, in his Epistle to Diognetus, tells him, that Christians then dwelt in their own Countries as Inmates and Sojourners; and tho they had a right to all things in common with others as fellow-Citizens, yet they willingly suffer'd themselves to be treated as Strangers and Foreigners. They esteem'd, says he, every foreign

ir

ls

of

1е,

n al

t-

is

of

ly

1i-

n,

ns

ZN Y-

n,

Y-

at

he

0-

re ey

ry

a-

711

li-

ds

g-

in s;

ion

gly

ers

ery

gn

breign Region as their Country, and yet in any country they look on themselves as in a foreign Region; for the they dwell in they are not of the World, and therefore while they sojourn in these corruptible Mansions, they expect and wait for an incorruptible State in Heaven. And the ame Father tells Trypho the Jew, that the followers of Jefus were in no wife greedy of gaining Riches, Glory or Pleasures to themselves: and that they liv'd not as the great Men of his People, of whom God himself has left this remoachful Character, That their Princes were Companions of Thieves, every one loving Gifts, md following after Rewards. Hence in those rimitive Ages, nothing was more usual than w abandon the nearest Relations and the reatest Estates when they came in competiion with their adherence to Christ; and they contented themselves with the most naked Poverty for the Honour of their holy Pro-An eminent Instance of this Euse- Hist. Eccl. fession. is gives us in Thaddeus, one of the seventy lib. 1.c. 15. Disciples, who when he was offer'd large hims of Gold and Silver by Abgarus the Goternor of Edessa for his Labours among 'em, refus'd the same with a holy Contempt, laying. To what purpose should we receive world-Riches from others, who have freely for saken and renounc'd our own? And from the same Heavenly Temper it was that Agatha a Virgin Martyr, when ask'd by the Roman Preident, Why being descended from such rich and lustrious Parents, she so much debas'd and deraded her self? reply'd, We esteem'd it our reatest Glory and highest Nobility, that we are be Servants of Christ. The Christians of hose times were far from affecting that Gallantry

1

16

th

bu

T

W

lis

H

Pa

A

m

th

m

th

ftr

w

go

Cl

dif

M

the

of

tim

Sex

to ;

be a

be,

But

We

by

tell

wer

Pædag. 1. 2. c. 3.

Gallantry and Splendor, which consists in stately Palaces, coftly Furniture, rich Hangings, curious Beds, Vessels of Gold and Silver, which. as Clemens Alexandrinus observes, create Envy. Will not, fays he, a Knife cut as well tho it have not an Ivory Haft, or be not garnish'd with Silver? Will not an Earthen Bason serve to wash our Hands? Will not a Table bold our Provisions unless its Feet be made of Ivory? Or a Lamp give its Light tho made by a Potter, as well as if it were the Work of a Goldsmith? May not a Man seep as well on a mean Couch, and on a Goats Skin, as upon a Bed of Ivory, and on a Purple or Phanician Carpet? Laftly, I shall conclude this Head with the Observation which Gregory Nyssen makes on the Lord's-Prayer, that we are therein taught to ask only the Necessaries, and not the Superfluities of this Life. Give us our daily Bread: wherein, as he remarks, we are directed to ask Bread, not Delicacies, or Riches, Purple Garments, Golden Ornaments, Pearls, Jewels, numerous Flocks and Herds, a multitude of Slaves, Choirs of Musick, or any of those things which are apt to divert our Minds from more Noble and Divine Thoughts.

parel.

As Christians in the first Ages were usually desty in Ap- very humble and heavenly in their Minds, so they thought themselves oblig'd to appear to be so in their outward Garb and Attire, and therefore were very careful to avoid an excessive Conformity therein to the vain Customs of the World. They indeed on the other hand prudently endeavour'd likewife to avoid an affected Singularity, and therefore chose to comply with the most decent and orderly Fashions of the Times and Places

tely

CU-

ich,

avy.

bave

Sil-

walh

ions

amp

Il as

not

d on

d on

fhall

tion

rd's-

uities

ere-

ask

Gar-

nu-

aves,

obich

e and

ually

s, fo

ar to

and

d an

vain

d on

like-

and

t de-

sand

laces

Places wherein they liv'd. Thus Justin Martyr informs his Friend Diognetus in his Epistle to him, that the Christians differ'd not from others either in their Speech, or in reference to the innocent Customs of the Civil Life; that they were not fantastick, nor affectatious, but in outward things usually liv'd according to the Manners of their Country. Indeed the Toga or Gown usually worn by the Romans was thought too gay for the Ministers of Religion; and therefore when any enter'd into Holy Orders, they chang'd that into the Pallium, or Cloke, which occasion'd that Apology, intitled De Pallio, which Tertullian makes for himself upon that account. But tho Christians generally comply'd with the most decent Customs of their Neighbours in their outward Attire, yet they were very frict in abstaining from the Extravagancies which they were often guilty of therein, and govern'd themseves by the true designs of Clothing, viz. Modesty, Necessity, and a due distinction of the Estates and Imployments of Men.

It can't indeed be deny'd but that the Fa- Their vethers frequently complain of the Vanity Complaints of feveral professing Christianity in those of the contimes, and especially of some of the Female trary. Sex, who striving, as Tertullian expresses it, De Cultu to imitate the Heathen Ladies, endeavour'd to Fem.lib. 1. be as gaudy in their Attire, not as they ought to c. 8. be, but as they were able to make themselves. But where-ever fuch were observ'd, they were feverely and fmartly inveigh'd against by Tertullian, St. Cyprian, and others, who tell 'em, that this Bravery and Gaiety were chiefly us'd by Prostitutes and unchaste Women;

deck

in C

ing

other

our

to I

fo t

Chr

exer

on t the

rally

fon and!

ter

Tho

No ce

be ki

ause

f Bo

reda Beaft.

mtro

and fi

They

m g

er D

me

ub I

e wi

fpos?

cifes

ober

mine

int t

ofwe

De habitu Virg. p. 164.

and gaudy, than of them whose Modesty is most vile and obeap. And this Cyprian fays, the Scriptures shadow forth by the Woman in the Revelation array'd in Purple, &c. who had a Golden Cup in her hand full of Abominations, and the Filthiness of her Fornication. And especially those pious Writers exclaim against the Arts of beautifying, as a Dishonour to God, and a Disparagement of his Workmanship. Particularly St. Cyprian tells 'em, that fuch have reason to fear lest in the great Day he that made 'em will not know them who bave thus defac'd his Image, nor receive 'cm when they come in expectation of the promised Rewards. I shall pass by abundance of Pasfages that might be alledg'd of this kind, and conclude this Head with a Remark of

Pædag.

Clemens Alexandrinus, wherein he observes, lib.3. c. 11. that the true Beauty of a Christian in those days lay not in external and adventitious Ornaments, but in the Goodness and Purity of the Mind. The Beauty of the Body, fays he, consists in a good Complexion, and in the apt symmetry and proportion of Parts: but the most charming Beauty is that of the Soul, when it is adorn'd with the boly Spirit, and the excellent Graces thereof. He wittily compares those Women that curiously trim and adorn the Body, but neglect the Soul, to the Egyptian Temples, which were outwardly very splendid and magnificent; but when, fays he, we enter them, and enquire for the God there worship'd, we are gravely shewn a Cat, a Crocodile, a Serpent, or some other ill-favour'd Beast, which is the Residentiary or Tutelar Deity of that Place, Just such, as he proceeds, do those Women seem to me who deck

deck themselves with Gold, and spend their time in curling their Hair, painting their Faces, blacking their Eyebrows, in colouring their Locks, and

other undue Arts of Luxury.

ich

tost

the

the

da

ms,

pe-

nst

to

rk-

m,

reat

who cm

ifed

af-

nd,

of

res,

ose

Or-

v of he,

apt

nost

t us

lent ose

ody,

ples,

gni-

and

100-

ome

iary

, as mb0

deck

Again, as there is no Evil to which in Of their our present State we are more inclin'd, than Tempeto Intemperance in the use of Meat and Drink; there was nothing in which the Primitive Christians were more careful than in a strict exercise of Temperance, and laying Restraints m their bodily Appetites both in respect of the kinds and degrees of Food. They geneally contented themselves with such Proviion as was necessarily conducive to Health and Strength, without studiously seeking afer such as were luscious and delightful. Tho it must be granted, as St. Basil observes, No certain Rule can be prescrib'd to all either for kinds or quantities of Meat and Drink, beruse of the different Tempers and Constitutions Bodies. And Clemens Alexandrinus in his edagogue observes, that many like brute easts live only that they may eat; but we on the intrary are commanded to eat that we may live. nd fo as to be more fit for the Service of God. hey usually observed the Counsel that St. Fem gives Lata concerning the Education of Daughter, That ber Diet should ordinarily mean, and that she should always eat with Moderation, that she might rise from Tawith an Appetite, and so be immediatly pos'd for singing of Psams, and other Exisses of Devotion. This was doubtless the ber manner of St. Basil's living, tho an minent Bishop: and therefore when Julian at to him for a great Sum of Mony, he liwers, that it was unreasonable to expect it from

1

0

m

ex

m

th

th

211

fill

ries

At

us t

He

mo

ed

ries

had

ans.

fam

app

ther

demi

in th

ty an

for n

man

to the

ly con

ed by

most

a ren

in his

young

Perfo

main?

from bim, who had not in store a day's Provision beforehand, and whose greatest Dainties were a few Potherbs, a piece of Bread, and a little four vapid Wine. In a word, those first and best Christians strictly observ'd the Caution of their great Lord; to take beed, left at any time their Hearts should be overcharg'd with Surfeiting and Drunkenness, and so the great Day of his glorious Appearance Should come unawares upon them.

Of their Continence and Chasti. ty.

THORY

Another Branch of the general Sobriety of the Primitive Christians, was their strict Continence and Chastity, in abstaining from all forts of Uncleanness. They were indeed so far from giving themselves any irregular Liberty in those kind of Lusts, that they very frequently deny'd themselves the lawful Pleafures of Marriage, and usually past their Thus Octawhole Lives in a fingle State. vius in Minutius Felix, tells his Heathen Antagonist: We are, says he, chast in our Speech, and more chast in our Bodies; and very many of us, tho we boast not of it, inviolably preserve a perpetual Virginity, and are so far from desiring incestuous Mixtures (as they were reproach'd by their malignant Enemies) that we commonly stand at a distance from the most chast and modest Embraces. And the fame things are pleaded in the behalf of those antient Christians, by Justin Martyr and A thenagoras in their Apologies for 'em; where in they affure their Heathen Enemies, that when Christians did marry, it was only in compliance with the great end of that State, viz. the Procreation of Children; whence they commonly kept themselves within the bounds of one single Marriage, and very rarely reiterated the same Temp Bu

fion

re a

four

best

of

ime

ting

his

ares

y of

Con-

all

d fo

Li-

very

lea-

heir

a-

then

2 OUT

very

lably

far

they

nies)

a the

the

hofe

A

here

that

com

Z. the

monly

fingle

Came

Bu

But especially they were zealous in defending their Chastity against all unlawful Violation of it, infomuch that numerous Instances may be given of both Sexes, who readily expos'd themselves to the greatest Torments, and even to Death it felf, rather than yield thereunto. When Maximinus the Emperor govern'd in the Eastern Parts. among other effects of his brutish Fury, he fill'd all Places where he came with Adultenies and Ravishments; against all which vile Attempts Christians only were Proof, as Eusebiw testifies in his Ecclesiastical History. The Heathens were grofly polluted with the most abominable Lusts; yea they represented their own Gods, as guilty of Adulteries and incestuous Mixtures, which yet they had the Impudence to charge on the Christians. But these answer'd to such unjust Defamations divers ways, and particularly by appealing to their own Proceedings against them, as a Proof of their Innocency: Condemn, crucify and torment us, says Tertullian in the close of his Apology, your very Cruelty and Injustice is a Testimony of our Innocency: for while you chuse to condemn a Christian Woman [potius ad lenonem quam ad leonem] to the Stews rather than to the Lions; you plainy confess that the Violation of Chastity is esteemed by us a more grievous Punishment, than the most violent Death. To this I shall only add remarkable Passage, recited by St. Jerom, in his Life of Paul the Hermit, concerning a young Christian, who being a very comely Person, and in the flower of his Age, remain'd stedfast under many Trials and Temptations: At last his wicked Enemies

car-

y

C

SI

Н

41

m

C

Ta

in

bl

an

20

lia

to

bir

re

Go

10

gre

fti

for

an

no

in

Pro

We

enc

cru

the

Wer

the

the

all 1

ed,

carried him into a pleasant Garden, and in the most delightful part of it bound him with silken Cords upon a Bed of Down. And then being left alone, a beautiful Strumpet was sent to him, who cares'd him after the most wanton and lascivious manner imaginable; insomuch that at length he found the Temptation begin to prevail. But then being no otherways able to free himself from the Danger, he suddenly bit off his Tongue and spit it in her Face, when she attempted to kis him; and so by the exquisiteness of his Pain, extinguish'd that sire of Concupiscence, he perceiv'd was beginning to be kindled in him by her wicked Artisices.

Of their Constancy in professing their Religion.

To the confideration of the Chastity of the primitive Christians, we shall add somewhat of their Constancy and Boldness in the Profession of Christianity. Justin Martyr in his Apology, tells the Roman Emperor and Senate, how the Apostles every where preached the Gospel, tho it was esteem'd by the Powers of the World a Capital Crime for to do: Which Doctrine, says he, we still every where embrace and teach; and if you continue to obstruct us therein, the worst you can do is to kill us, but you will thereby procure to your selves the Vengeance of Eternal Flames, as he undauntedly tells'em. And in his Dialogue with Trypho a Jew, he speaks after the same courageous manner: Your felves very well know, fays he, that none are able to afright us from owning our Religion; nothing being more evident, than that the our Heads are exposed to Swords and Axes, our Bodies fasten'd to the Cross or thrown to Wild Beasts; and tho we are baras'd with Chains, Fire, or any other Instruments of Torl in

him

And

pet

the

ina-

the

be-

rom

gue

oted

s of

pif-

ind-

to

me-

the

rin

and

ch-

the

fo

very

e to

to

lves

un-

rith

cou-

ow,

rom

ent,

rds

s or

s'd

of

or-

Torment, we don't start from our Profession; yeathe more we are thus treated, the faster others flock over to the Name of Jesus, and become pious and devout Followers of him. We speak it, says Tertullian in his Apology to the Heathen, we speak it openly; yea while you are tearing our Flesh and shedding our Blood, we cry aloud, that we worship God thro Jesus Christ. A remarkable Instance of this Cou- Hist. Eccl. rage and Boldness Socrates relates, concern- 1.3. c. 12: ing Maris Bishop of Chalcedon, who being blind with Age, met Julian the Emperor, and boldly charg'd him with his Atheism and Apostacy from the Faith. Hereupon Julian reproach'd him with his Blindness, and told him, bis Galilean God would never cure him. But the good old Bishop immediately return'd him this fmart Answer: I thank my God, who has taken away my Sight, that I might not behold the Face of one that is fallen into so great Impiety. Many like Instances of Christian Magnanimity, we have related in the foregoing Lives of Ignatius, Polycarp, Cyprian and others, which therefore we shall here no further infift on.

As the primitive Christians were thus bold of their in professing their Faith, notwithstanding the Patience, Prospect of approaching Dangers, so they Sufferings were invincible in their Patience; yea they endur'd with very great Chearfulness the most cruel Torments, when expos'd to 'em for the fake of their Religion. Sometimes they were fasten'd to a Cross, and so underwent the same painful and ignominious Death with their Saviour. Sometimes their Limbs and all the Members of their Bodies were distendid, and torn out of joint on the Rack. Some-

times

times they were stretch'd with utmost Violence upon a Wheel, full of Iron Prickles, and fo whirl'd about over a board that was fill'd with the same, by which means their Flesh was torn off with the most unexpressible Torment. In short, they were sometimes expofed to the Flames, and at other times made a Prey to the Lions and other Wild Beafts. They were condemn'd to labour in the Mines, and exercis'd with all the Methods of Cruelty, that could be invented by the Malice and Subtilty of Hell it felf; under all which they were sedate and calm in their Minds, they neither fainted nor fretted in their Spirits. We patiently endure, fays Justin Martyr in his Dialogue with Trypho, all the Mischiefs that are brought on us by Men, instigated by the Devil; and in the mean time pray for those that thus use us, that they may find Mercy. Yea they not only endur'd all this patiently but chearfully; these grievous Sufferings they accounted light, and notwithstanding the long Continuance many times of their Torments, they feem'd short, and, as the Apostle speaks, but for a Moment, while they compar'd 'em with the Eternal Weight of Glory, of which they had a joyful hope. To the many Instances of this, with which the foregoing Lives will furnish us, I shall only mention that remarkable one of the forty Martyrs, mention'd by St. Basil in his Encomium of 'em, who suffered at Sebaftea in Armenia, under the Reign of Lyfinias, whom the Governor to increase their Torment, being to be burnt next day, caus'd to stand all night naked in the open Air in Frosty Weather, which in that cold Country must needs be inconceivably terrible: Yet

tic

ate

ed

no

De

cif

ftle

for

ter

the

Ch

the

ty,

of

d

h

)-

a

S.

.2

1-

bı

y

ey s. IIS

at)e-

at

ey 14ed

111ey

but ith

ley

ces rill

rk-

by

Te-

ign

afe

ay,

Air

un-

le: Yet

Yet notwithstanding this cruel Treatment, they chearfully bless'd God, while they ballanc'd their present Hardships with their fu-The Weather, said they, is sharp, ture Hopes. but Paradise is delightful; the Frost is bitter and severe, but the Rest that remains is sweet and pleasant; tho the Way be troublesom, the End of the Journy will be comfortable. Let us bold out a little while, and Abraham's Bosom will refresh us. We shall change this one Night of Misery, for an eternal Age of Happiness and Felicity.

CHAP. II.

Of the Righteousness of the Primitive Christians towards Others.

H Aving shewn something of the Eminen-cy of the first Christians, in the Practice of those Virtues, which more immediately respect themselves, and are comprehended under the general Name of Sobriety; let us now take a brief view of their Carriage and Deportment towards others, and in the exercife of those social Virtues, which the Apoftle expresses by living righteously. We shall for the evidencing this part of their Character, instance in the Justice and Integrity of their Commerce, their mutual Love and Charity, their Unity and Peaceableness, and their due Subjection to Civil Government.

As one of the great Deligns of Christiani- Of their ty, is to establish that fundamental Principle Justice of Nature, to burt no Man, but to do to o- in their

thers

L1 2

thers whatever we may reasonably desire they should do to us in like Circumstances; so in correspondence thereunto, the primitive Christians were most exemplary in their upright Carriage towards other Men, and in their dealings with 'em. They us'd the greatest Candor and Simplicity in their Words, not pretending what was false, nor concealing what was true. The usual Measure of their Communications was yea, yea, and nay, nay. And as they esteem'd a Lie to be very bad in all, fo they especially accounted it a monstrous Crime in a Christian, and directly opposite to that Truth, to which they had oblig'd themselves in their Baptism; and therefore would not be guilty thereof, tho it were to fave their Lives, as Tertulian affures their Heathen Adversaries in his Apology. This ingenuous Simplicity they practised with that Accuracy and Exactness, that for a Christian to be put to his Oath, was justly as well as commonly deem'd by them, a great Disparagement to his Fidelity and Veracity; it being sufficient, as Clemens Ato fatisfy any that were lexandrinus fays, doubtful of what they affirm'd, for them to confirm the same with this Asseveration, We speak truly. To shew their abhorrence of Slander, it was decreed in the Council of Illiberis, at the beginning of the fourth Age, That whoever should accuse any one of a Crime he could not prove before the Ecclesiastical Senate, should be suspended from Communion five Tears; and that if any one should thus falfly accuse a Clergyman, of whose Reputation they were more peculiarly tender, he should never be restored thereunto.

th

T

ar

en

fai

Tr

the

the

hij

by o

duli they

thin

requ

· Such

Cap. 27.

a

of

y,

y

a ly

ad

nd

ho

af-

0-

C-

nat

ras

m,

nd

A-

ere

to

We,

of

II-

ge,

ime

ate, five

alfly

tion ould

Such

Such was the Exactness and Sincerity of the And in Primitive Christians in their Words; and their Acthey were no less careful in the Conduct of tions. their Actions, not being wont to take advantage of the Ignorance and Weakness of others in their dealings with 'em. St. Auffin, as an Instance of this their Honesty, mentions a Man (probably meaning himself, tho he modestly conceal'd his Name) who having a Book offer'd him, by one unacquainted with the value thereof, at a very small price, took the same, but immediately gave him to the full what he knew it to be worth, which was much beyond what the other had required for it. And if they were thus far from craftily overreaching, they were much more averse from secretly or openly invading another's Property. No cheating or deceitful Tricks were practifed among 'em; or if any one was ever found tardy herein, he was immediately protested against by the whole Society of Christians, of which many Instances might be given. But we need not enumerate Testimonies from themselves, seeing Pliny, who was an Heathen, and therefore far from being partial towards them, affures Trajan, that after the utmost Enquiry, and the most diligent Scrutiny he was capable of making, he could find nothing against the Christians, besides their Religious Worhip, wherein they folemnly bound themselves by a Sacrament, against Thests, Robberies, Adulteries, and all other Wickedness; and that they would not falfify their Words, or deny any thing wherewith they were intrusted, when it was required of them.

Nor

a

11

C

t

W

r

n

tr

fo

th

th

ex

ra lil

ty

ho

th

a

of

cel

wit

bol

att

fel

pa

thi

by

W

to

nent

Of their Charity to the Souls of Men.

Nor did the Primitive Christians content themselves with being strictly just in their dealings, but they were also illustrious for their Charity and Kindness. And as Christ makes Mutual Love the Badg of his Disciples, fo in those first and best Ages of Christianity they were remarkable even to a Proverb for the Exercise of this Ornamental Virtue, infomuch that the Heathen were wont to fix this Character upon 'em, See bow these Christians love one another! as Tertullian assures us in his Apology. The Appellation they generally gave each other, was that of Bretbren; and their Affection and Carriage towards each other was futable to that near Relation wherein they own'd themselves mutually allied upon the most noble Consideration, viz. of their being all the Children of The Love of those Christians did not confift only in good Words, and a complaifant Carriage, but they were very laborious and industrious in expressing their Charity both to the Souls and Bodies of Men. They not only constantly and importunately pray'd for the Conversion and Salvation of their unbelieving Persecutors; but the Antients assure us there were many Instances then found among Christians, of such as fold themselves for Slaves, that they might thereby get an opportunity to deliver their Masters and their Families from Spiritual Thraldom. And as they spar'd no Pains, so they stuck at no Cost for promoting the eternal Interest of Mens Souls; of which instead of many Examples, we shall only give that of Pamphilus the Martyr, related by St. Ferom. He tells us, That amongst other Instances of that emi-

Cap. 39.

nent Person's Charity, be us'd freely to bestow Bibles upon those that were willing to read 'em, but bad not wherewith to purchase em; which then were not to be obtain'd but at a very high Price, by reason of the great Labour of transcribing the same, when they had not the advantage of Printing, as we now have: Notwithstanding which, be always kept great numbers of those boly Volumes by bim for this

charitable purpose.

It

IT

r

ft

i-

)-

1

e

w

m

n of

e

r

1-

1-

of

10

nt

d

0

y

e

-5

us

g

or

p-

ir

as

10

of 6-

us Is

1at

The Bounty of those Christians in relieving And to their the Indigent, when overwhelm'd with out- Bodies. ward Wants and Necessities, was likewise very great, and almost incredible. They gave not only according to, but beyond their Ability, trusting the Divine Goodness to supply them for the future: And in compensation thereof they often experienc'd, that Providence made them very large and plentiful returns in an extraordinary way, whereof we have feveral Instances in the preceding Lives. likewise frequently shew'd their great Charity in visiting the Sick, and ministring to 'em, how loathfom and contagious foever were Thus for instance, when their Distempers. a terrible Plague rag'd at Alexandria, Many Hift. Eccl. of the Brethren, fays Eusebius, out of the ex- 1.7. c. 22. cessive abundance of their Kindness and Charity, without any regard to their own Health or Life, boldly ventur'd into the greatest Dangers, daily attending their infected Friends, till they themselves expir'd and died with 'em. Among the particular Instances that might be given of this kind, I shall only mention that related by Theodoret, concerning Placilla the Empress, Eccl. Hift. Wife to the younger Theodosius, who was wont 1. 5. c. 18. to take all possible care of the fick and diseased.

LI4

to

to vifit them at their Houses, to carry 'em all Necessaries and Conveniences, to attend and affift em ber felf, and not only by the ministry of her Servants and Followers. Yea, there was yet a stranger Charity frequently practis'd Chap.55, in among the first Christians: We have known Dr. Wake. many among our felves, fays Clemens Romanus in his famous Epistle to the Corinthians, who have deliver'd themselves into Bonds and Slavery, that they might restore others to their Liberty; many who bave hir'd out themselves Servants to others, that by their Wages they might feed and sustain those that wanted. And tho they especially abounded in their Kindness towards those that were of the Houshold of Faith; yet, according to the most Divine Law of their Redeemer, they not only constantly pray'd for their Persecutors, but actually did good to those that bated 'em. This Julian, tho he was their bitter and profess'd Enemy, could not but own and acknowledg; and therefore in one of his Epistles, urging Arfacius the Chief Priest of Galatia to take care of their Poor, he enforces it by this Argument. 'Tis, fays he, a shame that when the Jews suffer none of theirs to beg, and the wicked Galileans, as he spitefully stiles the Christians, relieve not only their own, but also those of our Party, we only should be wanting in so necessary a Duty.

Of their

As the great Author of Christianity is de-Peaceable- nominated the Prince of Peace, and his Docness among trine is stil'd the Gospel of Peace; so his Primithemselves tive Subjects were eminent for the peaceableness of their Temper and Demeanor: They liv'd in the strictest Amity one with another, and abhor'd all Division as a Plague; and

if

if

Cl

or

ry

211

di

na

no

for

ob

the

the

to

the

eac

inf

An

pre

Cu

tog

the

cha

bea

in t

in

Ea

fom

of t

Th

vin

ever

the

in t

poffi

pro

211

10

ry

as 'd

on

us

5,

nd

eir

185

ev

id d-

old

ne

n-

uiis

od.

3;

ng ke

is

en be

he

110

ıt-

e-

i-

le-

er,

nd if

Arrolog. if at any time a Schism broke out in the 6.39. Church through the Zeal of mistaken Persons. or the Obstinacy of those that were refractory, it was univerfally bewail'd by all pions and good Christians. Hence the they had different Sentiments about Rituals and External Observances, they of the first Ages made no Dissensions about these matters. Thus, for instance, tho most of the Asiatick Churches observ'd the Feast of Easter on one day, and the rest of the Christian Churches on another; Tet, as Irenaus informs us in his Epistle Apud Euto Victor Bishop of Rome on that Subject, seb. lib. 5. they maintain'd a mutual Peace and Concord with c. 24. each other. And to prove it, that Father instances in Polycarp Bishop of Smyrna, and Anicetus Bishop of Rome, who could not prevail on each other to change their old Customs, but yet they receiv'd the Communion together; and the latter to testify his respect to the former, permitted bim to confecrate the Eucharist in his own Church, and so they parted peaceably and amicably one from another. And in the same place, speaking of the difference in several Churches about the Fast before Easter, he fays, some fasted one day, some two Jome more, but yet they retain'd Peace and Concord; and thus, as he concludes, the variety of their Fast commended the unity of their Faith. Thus also Firmilian tells us, That in most Pro- Apud Cyvinces they had different Rites, and yet none did prian ever therefore depart from the Peace and Unity of Epist. 75. the Catbolick Church.

And as they thus maintain'd a strict Unity And in the in the Church, so they endeavour'd as far as Common-possible to live peaceably with all Men, and to wealth. promote the Tranquillity of the Common-

wealth.

Apolog. c. 39.

We, fays Tertullian, pray for the Emwealth. perors, for the Nobles, and Ministers of State, for the prosperity of the Age, and Tranquillity of Affairs, that God would give our Supreme Governors a long Life, a secure and undisturbe Reign, powerful Armies, faithful Senators, bo. nest Subjects, a quiet People, and whatever they san desire either as Men or Emperors. was the Demeanor of the Primitive Christians, not only when in Prosperity, but likewife under the most violent Persecutions; and this notwithstanding, as the last mention'd

Ibid. c. 37. Father tells 'em, they were no small and inconsiderable Party, but fill'd all Places, and bore all Offices in the Empire, and were able to defend themselves, did not the Laws of Christianity oblige 'em to be kill'd rather than kill others; nay, the their Party was so numerous, that if they should all agree to leave the Roman Empire it would be utterly ruin'd, and would have more Adver-Taries than Loyal Subjects left in it; whereas now they had the fewer Enemies for baving fo many Christians among 'em.

But seeing these several Virtues of Sobricty and Righteousness are largely exemplified in the foregoing Lives, we shall here no further profecute this part of the Character of the first Christians; deligning more largely to treat of their Divine Virtues, or Piety towards God, which we shall distinctly consider under the following Heads. First, We will discourse concerning the Object of their Worship, and their great Zeal against Idolatry; and then shew the different Orders and Degrees of Worshippers. Next we shall offer fomething concerning the Circumstances of Divine Service, viz. The Places and folema

Times

Of : 11

Tim

wat

the

the

Lor

of

An

min

Pri

and

ther

JI. IN LV

it, b Man and i wide

whe

that Aruc spoil Ton Head

Notic This bowin vine

afcrib

Em-

tate,

reme

bo-

they This

istiike-

ins:

on'd in-

bore fend ob-

nay,

ould

ould ver-

reas

ma-

bric-

1 in

her

the

to to

to-

We

heir

ola-

and

ffer

of

nms

mes

Times of their publick Assemblies. Afterwards we will consider the several Parts of their stated Worship, and distinctly treat of the holy Sacraments, viz. Baptism and the Lord's Supper. We shall also add somewhat of the Discipline of the Antient Church: And lastly, discourse concerning the abominable Reproaches which were cast on the Primitive Christians by their Adversaries, and shew how they vindicated themselves therefrom.

Angel The Line Court A P. Or HIT of the and the

Of the Piety of the Primitive Christians in respect of the Object of their Worship, and their Zeal against Idolatry.

IN the first Ages of Christianity Idolatry Of the Na-I was the prevailing Sin of the World; ture of Ido-whence Tertullian begins his Discourse against latry. it, by telling us, it was the principal Crime of De Idolat. Mankind, the most beinous Guilt of the Age, c. 1. and in a manner the only cause of Mens falling wider the Judgments of God. Christians at that time esteem'd this Vice as a Sin that fruck at the very Being of the Deity, and depoil'd him of the Honour of his Crown. To make our Discourse the more clear on this Head, we shall begin with considering what Notion they then generally had of Idolatry This they plac'd not only in worshipping and lowing down to material Idols, but in giving Di- Ibid, c.11. vine Adoration to any thing besides God, and Acribing to any Creature that Religious Respect and

and Veneration that's due only to the Divine Being; which is the Account Tertullian gives of this Crime. Thus also Nazianzen, who

for

pea

his

exc

cor

the

ful,

DOC

him

for

and

the

Hor

tho

as h

thei

and

men

fron

Thi

ble

Chu

to g

em,

defir

(pro

men

Jews

it, le

ing ti

wor fr

ftle

we fb Salv

was call'd by way of Eminency THE DI-Orat. 38. VINE, for his excellent Understanding in Theology, defines it: Idolatry, fays he, is the Translation of that Worship which is due only to the Creator, upon the Creature.

Angels.

Their Zeal Sutable to this Notion of Idolatry, we against the find the Primitive Christians most zealously Worship of afferting Divine Adoration as the incommunicable Property of God only, and utterly refusing to give Religious Worship even to Angels, tho the most excellent of Creatures. We, fays Origen, adore our Lord God, and serve

Contra Celfum, c. 8.

bim alone according to Christ's Example, in repelling the Temptation of Satan to worship bim: Thou shalt (fays be) worship the Lord thy God, and him Only shalt thou serve; which is the reason why we refuse to give Honours to those Spirits that prefide over Human Affairs. We indeed, as he further adds, speak well of the Angels, and think them bappy, that the Conveniences of Man's Life are of God committed to their care; but we give not them that Honour which is due only to God: for as this is disallow'd by our common Lord, so it is in no wife desir'd by them, who love and regard us no less without it than if we did facrifice to them. And when Celfus presses the Christians to the Worship of Demons, Origen rejects it with abhorrence, replying, that the great God alone is to be ador'd, and our Prayers to be offer'd up folely by his only begotten Son, the first-born of every Creature, that as our High-Priest be may prefent 'em to bis Father and our Father, to his God and our God. The Worship of Angels

ivine gives

who

DI g in

is the

aly to

, we

oully

mu-

terly

n to

ures.

Serve!

nrebim:

thy

ich is

thole

We

An-

ueni-

ed to

nour

low'd

efir'd

ut it

hen

fhip

nce, be a-

y by

very

pre-

bis

igels

11

must be confess'd began early to creep into ome parts of the Christian Church, as appears by the Apostle's Caution against it in is Epistle to the Colossians; but it was always eclaim'd against, and at length publickly ondemn'd in the Council of Laodicea, about the middle of the 4th Century. 'Tis not law-Il, fays the 35th Canon, for Christians to inpocate Angels; if any one therefore shall devote imself thereto, let bim be accursed, as baving insaken the Lord Jesus Christ the Son of God, and given bimself up to Idolatry.

After the same manner were Christians And Marthen affected in regard of paying Divine tyrs or de-Honour to Martyrs and departed Saints: For Saints.

tho they had a mighty respect for the former, shaving courageously defended the Truth of their Religion, and feal'd it with their Blood, and therefore spar'd no Cost or Pains in commemorating their Virtues; yet they were far from ascribing Divine Adorations unto 'em. This is sufficiently evident by the remarkable Instance we have in the Epistle of the Church of Smyrna to the Churches of Pontus, to give 'em an account of the Martyrdom of Polycarp their Bishop. They therein tell em, that after his Death many Christians were ApudEudesirous to have gotten the Remains of his Body seb. Hist. (probably to have given 'em a decent Inter- Eccles. lib.

ment) but were frustrated therein by certain 4. C. 15. Jews, who importun'd the Proconful to prevent it, lest, as they suggested, the Christians leavmg their crucified Master, should henceforward norship Polycarp. This they did, as the Epifile adds, not considering how impossible it is

we should either relinquish Christ, who died for the Salvation of Mankind, or be brought to worship

any

bi

14

Pr

Te

ab

eus fti

Ser

m r

Int

ar

wit

DS:

thof

A Co their great

Chr

grea offer

and f

the p

Zeal

not then

wher

they

terta

ackno

vere

and .

pited

of M

lihing

laftar

any other. We adore bim, say they further, a the Son of God; but we only love the Martyrs a * the Disciples and Followers of our Lord, and that deservedly for their eminent Kindness to their Leader and Master, whose Companions and Fellow-Disciples we earnestly desire to be. This Testimony deserves the greater Esteem, be cause it is not only very plain and express, but also antient, and likewise a publick Witness not of any particular Person, but of the whole Church of Smyrna, that had been in structed by Polycarp, the immediate Disciple of St. John. Yea thus it continued till after the fourth Century (tho in many other things the Purity of Christianity began the to be greatly corrupted) as appears by the account St. Austin gives of this matter. W set apart, fays he, no Temples, Priests, Divin Services or Sacrifices to Martyrs, because the are not God, but Fellow-Servants of the sam Godwith us ; the indeed we bonour the Memorie of them as of boly Men, who have to the Deat maintained the Truth of our Religion. Many more Passages might be cited out of this Fa

Dei, Lib. 8. C. 27.

De Civit.

Theirmighty Zeal alatry.

c. 6.

But above all things, the Primitive Chri stians discover'd their abhorrence of the Ido gainst Hea- latrous Worship of the Gentile World, and the Honours that were shewn by them to their Heathen Deities. They censur'd the very making of those Idols, as unlawful, and De Idolar, inconsistent with Christianity, How, fay Tertullian, bave we renounc'd the Devil and hi Angels if we make Idals? Nor is it sufficien

ther, wherein he expresly afferts, that the Love, Respect, and Imitation, yet no religious

Adoration is due either to Angels, to Martyrs

or departed Saints.

r, as

rs as

tha

their

ana

This

be

, bu

ness

the

n in

ciple

after

other

ther

y the

ivin

the Sam

morie

Death

Many

is Fa

t the

ligiou

rtyrs

Chri

fficien

fo

W

for any one to fay, the I make 'em, I don't worhip them, there being the same Argument ajainst the former as against the latter, viz. the provocation thereby given to the Divine Majesty. rea, as he goes on, while you make 'em that ubers may worship tem, so far are your selves wilty of worshipping 'em; and therefore he pohively pronounces, That no Art, Profession or service, that is employed either in making Idols ministring to'em, can come short of Idolatry. hthe first Instruction of Converts, the chief are of those Christians was to inspire 'em with a Hatred of Idolatry, as Origen affures 18: We before all things, fays he, instil into Adv. Celf. hose who are to be initiated into our Religion, lib. 3. Contempt of all Idols and Images, and lift up teir Minds from Creatures, to bim who is the reat Creator of the World. And hence the Christians in those times chose to suffer the reatest Cruelties, rather than to worship or offer Sacrifice to the Idols of the Heathen. f which many Instances might be given, and several may be found in the account of be preceding Lives. Yea, fo warm was their leal against Idolatry, that many of 'em could not forbear offering Violence to the Heathen Idols, and what appertain'd to them, therever they met with 'em; in doing which bey frequently expos'd themselves to a most and the state of t tertain and violent Death. It must indeed be fay of Martyrs, that were kill'd in the demoastances that might be given, it appears how

how injuriously the Christians were traduc'd by their Enemies as Idolaters, and particularly charg'd with worshipping the Head of an Als; whence, as Tertulian tells us, they were frequently stil'd (Afinarii) Afs-Worshippers. The only Ground of this ridiculous Fiction, as the same Father observes, was a fabulous Report that had been long current among the Heathen; that the Jews, while wandering in the Wilderness, and almost ready to perish with Thirst, were conducted by wild Asses to a Fountain of Water: whereupon they form'd the Shape of an Ass, and ever after worship'd it with Divine Ho-This Story is confidently affirm'd nours. both by Tacitus and Plutarch, as it had been before by Appion the Alexandrian, in his Book against the Jews; and by this means the Heathens, who frequently confounded the Jews with the Christians, came to fasten this Charge upon the latter, tho it was notorioully and equally false of both. To conclude this, as the first Christians were thus zealous against the Heathen Idols, so they would in no wise permit the Images of Saints, or even of Christ himself, to be in their Churches, much less that any Worship should be paid them; as might be evidenc'd by many Proofs, some Instances of which we have a bove in the Life of Epiphanius.

(

t

fi

e

1

t

te

f

D

bi

W

hi

M

of

th

Je

D

he

St

Igi

WO

the

ha

Their Judgment of the H. Trinity.

But before we put an end to this Chapter, concerning the Object of Divine Worship, let it be observed, that while the Christians of the first Ages were thus zealous against the Adoration of Creatures, they were no less so in ascribing Divine Glory and Worship to the Son and Holy Spirit, together with the Father.

lc'd

icu-

of

hey

hip-

lous

as a

rent

hile

nost

Eted

ter;

Als,

Ho-

m'd

been

his

sthe

the

this

tori-

lude

alous

d in

r e-

irch-

d be

many

ve a-

pter,

fhip,

tians

ainst

e no

orship h the

ather.

Father, as believing 'em of the same infinitely excellent Nature with him. This we judg the more necessary to be noted, because there have not been wanting some, who have affertted, that the Fathers of the Nicene Council were Inventers of a new Faith, and that the preceding Fathers were of the same Judgment with the Arians in that Controversy. But that the Christian Church down from the Apostles, held the very same Faith concerning the Holy Trinity, and the Deity of the Son and Spirit, as is expressed in the Nicene Greed, is largely and clearly evidenc'd, from the Writings of the Fathers in the three first Centuries, by the learned Dr. Bull, in his elaborate Treatise, entitul'd, Defensio Fidei Nicana. In this Discourse he first proves, that all those Fathers believed the Pre-existente of our Saviour in another Nature transcendently more excellent than the Human, not only before he was born of the Virgin, but also before the Creation of the Universe, which they constantly taught to be made by him; and that he often appear'd to the Holy Men of the Old Testament, as a Præludium of his Incarnation. He next proves, that they all believ'd, that that Nature in which Jeius Christ pre-existed, was the very same Divine Nature with that of his Father; which he confirms from many clear Testimonies of St. Barnabas, Hermas, Clemens Romanus, Ignatius, Polycarp, Justin Martyr, Clemens A. lexandrinut, Tertullian, Cyprian, and in a word, of all those Fathers that liv'd before the Nicene Council, of whose Works we have any remains transmitted to us.

Mm

Out

And of the Deity of Christ.

Our design'd Brevity will not permit us to multiply particular Citations out of those Primitive Writers; we'll only give the Heads of those Arguments, which he largely demonstrates out of their Writings, and especially those that shew they believ'd the Son (for as yet there was no Controverly concerning the Holy Ghost) to be of the same Essence and Nature withothe Father. This he proves from their often afferting, not only that he was of the Father, but that he was brought forth and begotten of bis Effence; and therefore they constantly stile him, the true, genuine, proper, and natural Son of the Father. He further thews this to be their Judgment, by the Similitudes which they frequently used to shadow forth the eternal Generation of the Son; as that of the Stock from the Root, the River from the Fountain, and the Ray from the Sun: they often declaring, that as the Stock is of the same Nature with the Roots the River with the Fountain, and the Ray with the Sun; fo the Son is of the fame Nature and Effence with the Father. of That this was their Judgment, he farther confirms by those numerous Expressions of these Fathers, wherein they manifestly exempt the Son of God out of the number of Greatures and afcribe those things to him; which are peculiar only to the Divine Majefty. And laftly, in that they often and exprelly affirm, not only that Jefus Christ is Godg whut that he is the true God, God by Nature, Tand one with word, of all those Fathers that knother ont

Of their Doxologies.

Those Prinitive Fathers indeed acknowledg'd a Subordination of the Son and Spirit to the Father, whom they frequently stil'd

the

at

Fo

ble

W

no

y

S

d

e

.

le

DY

to

ne

ne

ck

he

th

ere

as

se

TS.

of

nd

ly,

not

SI

ith

WC

W-

irit il'd

the

the Original, the Cause, and the Fountain of the Deity, in respect of the other two Persons. And upon this Confideration, they often with the Scriptures ascribe the Name God appropriatively, and by way of Eminency, to the Father; and also stile him the only true God, because the they stedfastly believ'd the Son and Spirit to be God of God, as the Nicene Creed expresses it, yet they believ'd the Father only to be in a proper sense autobe . God of himself. Hence also in their Doxologies, they frequently ascribe Glory to the Father, by the Son and thro the Holy Spi-But the they believ'd this Priority of the Father, and Subordination of the Son and Spirit, in respect of Order, they stedfastly affirm'd an Equality in Nature between em; and therefore they very commonly ascribe the same Glory, and give the same Worship to each of 'em. This evidently appears by the close of the Acts of Ignatius, Written by those that accompanied him at his Martyrwho conclude their account in the following Words, as translated by Dr. Wake. Who trod under foot the Devil, and bare down Wake's Abis Snares even unto the end, glorifying our Lord pos. Epis. Jesus Christ in his venerable and boly Memory, to P. 229. whom, and with whom, all Glory and Power be to the Father, with the bleffed Spirit, in the boly Church, for ever and ever, Amen. The same appears also in the Conclusion of St. Polycarp's Prayer at his Martyrdom, in the following Words: For this and for all things else, I praise thee, I Id. p. 2454 bless thee, I glorify thee, with the Eternal and Heavenly Jesus Christ thy beloved Son; with whom to thee and the Holy Ghost, be Glory both now and to all succeeding Ages, Amen. just Mm 2

P. 251.

just after the same manner do the Church of Smyrna close their Epistle, wherein they give an account of the same Polycarp, their renowned Bishop; We wish you Brethren all Happinefs, by living according to the Rule of the Gospei of Jesus Christ: with whom Glory be to God the Father, and the Holy Spirit, for the Salvation of his chosen Saints. And consonant to these Instances, is that of Justin Martyr in his Apology, where he addresses himself to the Emperor and Senate of Rome after the following manner. The we disown these who are esteem'd Gods (by the Heathen) yet we reject not the true God, the Father of all Virtue; but him, and his Son fent forth by him, and the Spirit of Prophecy, we worship and adore, bonouring them both in Word and in Truth or Sinceri-Thus much may fuffice to discover in brief the Sentiments of those antient Christians, concerning the Mystery of the Holy Trinity. Such as desire to see more on this Subject, may find it in the Writings of several Divines; but no where is it handled with more accuracy, than in the foremention'd Latin Treatise of Dr. Bull, especially as his Works are now publish'd in Folio, with the judicious Notes of Mr. Grabe, wherein the several Testimonies are learnedly vindicated from the Exceptions made against em by Antitrinitarian Writers.

wellow our sit, mobast nell sid in

for this and for all there's elect for

who so the following the mode

now and to all furneceding regularity with

ee, I glorify thee, with the Elicense CHAP. t

h

07

b

ni

of

th

th

ed

ra

fti

br

mi

im

CHAP. IV.

Of the different Orders and Degrees of Wor-(hippers in the Primitive Church.

ei

e

173 (e

e

1-

re

a

ut

i-

Y-

in

ri-

ly

nis

e-

d-

n-

lly

io,

re-

in-

nst

1

P

HAving in the preceding Chapter consi- of the Cader'd the Zeal of the Primitive Christians for God, as the only Object of Divine Worship, and their Abhorrence of Idolatry, we proceed to treat of the Worshippers, or the Persons that constituted and made up their religious Assemblies, which were also For the word [Eunhuoia] call'd Churches. Church, was us'd in several senses by the Writers of the three first Centuries. They often fignified thereby the whole number of those who made a Profession of Christ and his Gospel, which was call'd the Catholick or Universal Church. In this sense the Church in the antient Creeds is always mention'd as one, the Unity of which was not esteem'd by the Primitive Fathers to confift in a Uniformity in their Rites and Customs, or in their being all of the same Opinions; in respect of both which, whoever are acquainted with Ecclesiastical History, must needs know there was great diversity among 'em. But the Unity of the Catholick Church confifted in the harmonious Agreement of the feveral Branches thereof, in the Essentials of Christianity; whence Irenaus having recited a brief summary of the Christian Faith, not much unlike that we call the Apostles Creed, immediately adds the following Words: M m 3

Cont. Har. The Church having received this Faith and Doc-1. 1. c. 3. trine, tho dispers'd thro the whole World, diligently preserves it, as if she inhabited but one House, and so believes these things as if she had but one Heart and one Soul, and preaches'em with that consonancy as if she had but one Mouth; for altho there are various Languages in the World, yet the Doctrine is one and the same, even as the Sun is one and the same throughout the whole World. And as the word Church was frequently us'd by those Writers in this most extensive sense, so once we find it in Epist. 71. Cyprian, to denote a Collection of the parti-

Sect. 4. cular Churches in one and the fame Country; for thus we must understand it, when he mentions in the fingular number, The Church

of God in Africa and Numidia.

Of particu-

But the usual and most common sense of larChurch- the word Church in those Primitive Writers, is to denote a particular Congregation or diftine Society of Christians under their proper Pastors, meeting together in one place for religious Worship. The Members of these Churches were in general stil'd by the Antients, as they are in Scripture, the Elett, the Called, the Brethren and the Faithful, in opposition to the Pagan World, who had no Faith in the Lord Jesus Christ, nor in the Gospel Promises. But more particularly those Churches were made up of two forts, viz. the body of the People, and fuch as were set apart for the publick Ministries of Religion, or according to our usual Dialect the Clergy and Laity; a distinction which is very antient, being us'd by Clemens Romanus, one of the first Writers after the Apoftles, in his Epistle to the Corinthians. As

As to the Clergy, in the Primitive Times Of the exwe find mention only of three Orders, viz. tent of the Bishops, Presbyters and Deacons, of each of Charge. which we shall briefly treat. Wedispute not whether Episcopacy was by Divine Right a superior Order to the Presbytery: 'tis sufficient for us to observe what is granted by the generality of Learned Men, that Bishops were distinct from and superior to Presbyters in the fecond Century, or the next Age to that of the Apostles. The holy Scriptures, as likewise Clemens Romanus, in his Epistle to the Corinthians, seem to speak of more than one Bishop in some Churches; but Ignatius, Tertullian, Cyprian, and the following Fathers, affirm there was and ought to be but one in each Church. And as there was only one Bishop in a Church, so in the first Ages each Bishop had the charge but of one Congregation, wherein all under his care met together on Sunday to hear him preach, and to receive the Lord's Supper from him, as Justin Martyr tells us in his Apology. So that as the Bishop's Province is often in Eusebius and other antient Writers, call'd by the name of [Παροικία] Parish; fo it seems to have been then but answerable to one of our ordinary Parishes in extent. This further appears, in that Tertullian tells us, the Christi- De Coron. ans receiv'd the Sacrament from the hands of the Milic. p. Bishop only; who also informs us, in his Dif- 338. course of Prayer, that it was usually given by bim three times a Week, which had been impossible, had he had the charge of more than one Congregation. And hence we find Bishops seated not only in Cities, but Country Villages also, viz. wherever there was a Mm 4 **fufficient**

fufficient number of Christians to form a competent Congregation; and therefore Ckmens Romanus in his Epistle to the Corintbians Ch. 42. in fays, That the Apostles going forth, and preaching Dr. Wake. both in City and Country, constituted Bishops and

The Nature of their Office.

Deacons among them. Having thus consider'd the extent of the Bishop's Flock, we shall now speak somewhat briefly concerning his Office and Duty towards the same. In short then, his Function consisted in preaching the Word, and praying with his People, in administring the two Sacraments of Baptism and the Lord's Supper, in ordaining of Officers, in governing his Flock, in excommunicating Offenders with the Consent and Approbation of the People, in absolving of Penitents, and alfo in taking care of the Poor : For this also, as Justin Martyr assures us in his Apology, belong'd to the Bishop's Charge in his time. In a word, what soever is compriz'd in and can be refer'd to these three general Heads, viz. Preaching, Worship and Government, were Branches of the Episcopal Office, as we are inform'd by Justin Martyr, Origen, Tertullian, Cyprian, and other Writers of the fecond and third Centuries. Upon the difcharge of these Parts of their Office, the Bishops did sedulously attend; and their residing among the People to this end was judg'd De Lapsis, so necessary, that Cyprian enumerating the Sins that brought God's Wrath on his Church in the bloody Persecution of Decius, mentions as one of 'em, The Bishops leaving their Seats, deferting their Flocks, and wan-dring about the Country for their Worldly Profit

Sect. 4.

and Advantage.

When

Whe

at th

embe

geth

ther

bian

ius C

ttog

to

mis

ne n

HE O

s St

ge,

nver

nd-1

ifco

kno

Wil

le C

dee

Wa

ori

oba

me

But

m

n

tre

d e

th

ath

iho ent

lle

le-

2115 ng

he

at ds

ft-

bis

of of

t-

on

ıl-

as

e-

In

in

۲. e

·e

i-

e

d

e s

t

When any Parish or Congregation was va- And manat thro the Death of their Bishop, all the ner of their mbers thereof both Clergy and Laity met Election. ether, and by their joint Suffrage chose a-After this manner ther to succeed him. mianus was chosen Bishop of Rome; for Euwe expressly tells us, That all the Brethren Hist. Eccl. together in the Church, to elect by their Votes 1.6. c. 29. to succeed in the Episcopacy. And Cyprian inms us, that Cornelius was elected after the Epist. 67. memanner to succeed Fabian, viz. by the Suf-Thus likewise ge of the Clergy and Laity. sSt. Cyprian himself chose Bishop of Carge, as Pontus his Deacon in the History of Life tells us, that tho be was but a young wert, yet by the Direction of God and the nd-will of the People, be was exalted to the copal Dignity: and the same thing is often mowledg'd by that holy Martyr himself, wit, that he was promoted to his honour-Charge by the Suffrage of all the People. teed when a new Bishop was thus chosen, was wont to be presented to the neighwing Bishops, in order to obtain their Apbation of him, by whom he was also conmed, ordain'd and install'd in his Office. But tho a Bishop at first presided over of Diocemore than one Congregation, yet after fan and number of Christians came to be greatly Metroporeas'd, and especially when Constantine shops. establish'd Christianity as the Religion the Empire, the extent of the Episcopal thority was much enlarg'd: and as the hops of great Cities had then the Governat of several Congregations, so in each tropolis or Mother-City, as the Romans led those wherein they had Courts of

Civil

Civil Judicature, there was an Archbishop or Metropolitan, who had Ecclesiastical Junio diction over all the Churches in that Pro vince, and was superiour to all the Bishop that presided therein. It belong'd to him ordain, or at least ratify the Election and Or dination of all the Bishops of that Province without which they could not be confirm in their Office. He was likewise at lea once a year to fummon all the Bishops unde him to a Synod, and therein to inspect and order Ecclesiastical Affairs, to hear and determine Controversies between 'em, and to suspend such as were found disorderly a mong'em. We can't precisely determine when this Office of Metropolitan began, but it appears to have been before the Nicen Council, seeing the fixth Canon thered speaks of the same, as a thing of some stand ing in the Church.

ref

tes

Nex

abyt bave

the

mar

n

W

dops

e, bi

thers

one :

amu

the C

Dea

Cou

Of Patriarchs.

After this arose another Branch of the Episcopacy, as much above that of Metropo litan, as this was above that of ordinary Bi shops, the Persons sustaining which wer stil'd Primates and Patriarchs, and had the Supremacy over many Provinces. This His rarchical Order sprang, as the Learned Bras wood shews, from an endeavour to imitate the Civil Government of the Roman Empire, I modelling the Ecclesiastical Government the Church, when it was become the eff blish'd Religion of the Empire. The who Empire was divided into thirteen Diocelle (for by that Name they called the greate Divisions thereof) each of which contain many Provinces, and every Province severa Cities. Now as in every City was a Civil the

Patriarchical Government of the antient Church. Quel. 1.

ishop

himu

firm'

unde

et and

r and

, 300

rly a

rmin

n, bu

Nicen

hereo

Stand

of the

tropo

ry Bi

n wer

ad th

nis Hie

d Brere

tate th

oire, i

nent o

a Civi

hop or wistrate to administer the Government Juris in that City, and in the Towns round t Pro int it, so was there also a Bishop for Spiri-Government, whose Jurisdiction was of extent. In every Province was a Prond Or M, or President, whose Seat was usually vince the Metropolis, or chief City thereof; and proportion to this there was in the fame t leaf yan Archbishop for the Administration of defiastical Authority therein. Finally, in ny Diocess the Emperors had their Vicarii, Lieutenants, who dwelt in the principal of the Diocess, such were Rome, Continople, Alexandria, Antioch and Jerufain which was the chief Tribunal: and respondent to this there was in the same a Primate or Patriarch, subject to whom e all the Metropolitans, and their Protes in the whole Diocess.

Next to the Office of Bishops was that of of Prefbyters, between whom at first there feems byters. have been only this difference, that wherethe former had a distinct Charge of pardar Churches committed to 'em, the ter, tho of the same inherent Power, no peculiar Flocks of their own, were Curats and Affiftants to the ops in theirs. Hence not only in Script, but also by several of the Primitive thers, these two are frequently spoken of he esta one and the same Office. Thus Clemens e whol namus speaks only of two Offices instituted Dioce the Church by the Apostles, viz. Bishops greate Church by the Apostles, viz. Bishops national Deacons. The Apostles preaching, says he, Epist. ad

fever Countries and Cities, and proving by the Corinth.

a Cin it the first-fruits of their Conversions, they chap. 42. in

Dr. Wake Mo ointed out of them Bishops and Deacons over Dr. Wake.

fuch as should afterwards believe; nor were the in or Orders new, seeing it was prophesied long befored Orders new, seeing it was propulated long concerning Bishops and Deacons. For thus sand propulate I will appear on the Scripture in a certain place, I will appeared their Bishops in Righteousness, and their Deach tho in Faith: For so he applies that Prophecy orms. Isaiah. This also is testified by St. Jerom, and we have remark'd in his Life. And who applies

P. 441.

afterwards the Extent of the Bishops An init thority was enlarg'd, the Presbyters of even to P great City were a kind of Ecclesiastical Senant le under the Care and Presidency of the Bishop and under the Care and Presidency of the Bishop and whose Counsel and Advice he made use of the the Government of his Charge; and there fore they had in the Churches their Seats on; Eminency plac'd next the Bishop's Throne hick Presbyters had by their Ordination a Power Throne committed to 'em to preach the Word, and administer all Gospel-Ordinances; but after sind the Superior Order of Episcopacy was fully we, settled, they did not usually exercise the sins Power without Licence from the Bishop and therefore St. Augustin's preaching before this Bishop Valerius, while he himself was but only a Presbyter, for the sake of the Peoples Edit is I fication, as we have noted in his Life, was midd

P. 483.

fication, as we have noted in his Life, was mid counted a receding from strict Ecclesiastics of we Rules; and was therefore at first ill resente well by those of the Episcopal Order, the inforafterwards became a Precedent to other ers,

Of the Deacons Office.

Churches.

Next to that of Presbyters was the Office teir of Deacons, whose Function, as appears by tonse the Institution thereof, was to ferve Tables, man as the sacred Historian expresses it; i. e. to bridge take care of the daily Provisions that were me to made for the Poor in the Christian Churches; the

tho

pere the poit likewise consisted in attending on the large best diministration of the Lord's-Supper, and the sum of the large diministration of the Lord's-Supper, and the sum of the sum o

Bishop scons, who were in after-times set up as set of impectors of the Deacons; nor of Subdeacons, there so were to be subservient, or assistant to seats of it in the most inch were of a more late Institution.

Power These several Officers were ordain'd by the of the Ordination of the Institution of the Ordination of the Institution of Institut Office heir Suffrage, whereby they declar'd their ars by onsent and Approbation. Hence, as St. Cy- Epist. 68.

Tables, ian tells us, the Bishop was wont before every e. e. wordination to publish the Names of those who were the to have Holy Orders confer'd on 'em, that the People, who best knew their Conversations,

might.

reffer.

might, if they had any thing material to object is terpose and prevent the same. And indeed this Antients proceeded with all imaginable of the examining Mens fitness for the Charge at which they were design'd, strictly enquire to what had been the course and manner of the mt Life even from their Youth. They use pul admitted none to the Episcopal Function that they were of a considerable Age; the Control stitutions call'd Apostolical require 'em to e c fifty years old, but Men were usually allowed to be made Presbyters at thirty.

Besides those that were thus folement

Of Readers.

ordain'd to these stated Offices in the Chain a stian Church, there were some particular to destinated to the publick reading of the Scriptures, and of other Epistles at w Treatises written by Apostolical Men, wilked such as the Epistle of Clemens Romanus, the fine of Polycarp, &c. which were sometimes public lickly read in the Primitive Churches as were lickly read in the Primitive Churches as wong as the Canonical Scriptures. These Office mpl were stil'd [οι ἀναγινώσμοντες, Lectors Hav Readers, to which Persons were call'd as a Cl Preparative to their being afterwards there vanc'd to holy Orders. Thus Cyprian delign Per ing Aurelius for a Presbyter, tells us in his 3 the Epistle, be was first order'd to begin with the Office of Reader.

Of Deaconesses.

lage There were also some of the Female S it W imploy'd in the Church under the Denome Cl nation of Deaconesses; such Phebe is esteen as to have been in the Church of Cencbrea, a to pa such was the samous Olympias in the Church of Constantinople, not to mention other limits thanks. These was either Williams stances. These were either Widows, W. Pr were not admitted into that Office till cople yea

bjell, irs of Age, according to St. Paul's Di-leed thion; or else Virgins, who having been ble a leated thereto, and of known Sobriety, arge reset apart to this Imployment at forty. of them to attend upon the Women at the times ulus publick Worship, especially at the Admition tration of Baptism; that when they were he correct in order to their Immersion, they might allow rein. Clemens Alexandrinus intimates they
me also fometimes imploy'd in instructing
olems more ignorant fort of Women in the olem more ignorant fort of Women in the e Chain and easy Principles of Religion, in oricular to prepare 'em for Baptism; and at other of the in visiting and attending on Women es at were sick, as also in conveying Messages en, where sick, as also in conveying Messages en, which were sick, as also in conveying Messages en, which were sick, as also in conveying Messages en, which were sick, as also in conveying Messages en, which were sick, as also in conveying Messages en, which were sick as the sick of th

chors Having consider'd the several Offices in of the Bo-l'd at Christian Church of the Primitive Ages, dy of the rds tare next to treat concerning the Body of People. delg People therein, which at first consisted of his the Believers in a City or Town, together with the those who from the neighbouring lages resorted thither at the times of publications. ale Sat Worship. But in process of time when clean a Christians of a City became too numerate at the sto assemble together, they were divided rea, to particular Congregations, who had their Churchers and Guides set over lem, but were ther all under the superintendency and care of the Place. The s, We President or Bishop of the Place. The till sople of each Congregation were distinguish'd

yea

guish'd into three Ranks, viz. Catechumens Penitents, and the Faithful; who had thei distinct places in the Church, and were gradually admitted to the several parts of publick Worship.

Of the Catechu-

The first Rank consisted of the Catechument of whom there were two forts, the [TEAE & TEROI] more perfect, who were of some con fiderable standing, and almost ripe for Ban tism; these were admitted to be presen throughout a great part of the publick Ser vice. The other fort was [arehigegoi, or] the more rude and imperfect, who stood only among the Heavers, and were to depart the Congregation as foon as the Lessons were read, being still accounted Heathens, as not yet sufficiently instructed in the most plain Grounds and Rudiments of Christianity They were indeed in those Ages very shy o imparting the more mysterious Doctrines of Religion to the Unbaptiz'd, as St. Cyri assures us in the Preface to his Catechetica Discourses, where he requires the illumina ted or baptiz'd, when ask'd by a Catechume the meaning of what had been faid by the Preacher, to conceal the same from him, because be was yet without, and the Mysteries of Chri flianity were deliver'd to themselves only. And at the end of the same Preface he has this Note: These Discourses may be read by thos that are to be baptiz'd, or by the Faithful tha are already baptiz'd; but you may not impar Tem to Catechumens, or fuch as are no Christians which if you should do, expect to give an ac count thereof to God. Hence fprang that an tient Phrase, so common in the Sermon of the Fathers, and which occurs at leaf fift b'align

1

a

8

t

0

n

a

t

f

3

ft

P

fu

D

W

P

ti

T

nens

thei

gra

pub

mens

COL

Bap

efen

Ser

or

only

t th

Wer

s not

plain

inity

hy o

es o

Cyri

etica

mina

umer y the

Chri

And s this

thol

1 tha

mpar

sians

in ac

at an

rmon leaf

fift

fifty times in those of St. Chrysostom only, as is noted by Casaubon, viz. of saying sioconv of memunition the Initiated know what we mean, when they were necessitated in a promiscuous Auditory to drop somewhat concerning the Administration of the Eucharist. or any other Mystery of Christianity. Concealment the Antients intimate was partly to inspire the Catechumens with a greater defire of Baptism, and partly to beget in mens Minds a more profound Veneration of the Evangelical Mysteries. The Catechumens being first instructed privately, in the most plain Principles of the Faith, by Persons appointed to that Work, were afterwards admitted to be present in the publick Assemblies, that they might attain higher degrees of Knowledg, but were always requir'd to depart before the Celebration of the Lord's-Supper.

The next Class among the People was that of the Peof the Penitents, who for some Misdeamea, nitents. nors lay under the Censures of the Church, and waited in order to a gradual Absolution therefrom. Of these St. Gregory of Neocafarea about the year 250, tells us there were five degrees. The first were [οιπροσηλάιον-785] fuch as wept and lamented, who usually stood in a mournful Habit at the Church-Porch, importunately begging of the Faithful, as they enter'd, to pray for 'em. The next were [Augoanevoi] the Hearers, who were admitted to come into the outward part of the Church, and to hear the Scriptures read and expounded, but were to depart together with the Catechumens. The third Rank of Penitents were call'd Nn

[unominiones] the Prostrate, because when the publick Service was ended they fell down before the Bishop, who together with the Congregation made in their behalf a Confession, and then lifted 'em up and laid his hands on 'em: but tho thefe were admitted further into the Church than the Catechumens, yet they were also to depart together with 'em. The fourth were | Euvischevoi, Consistentes | fuch as went not away with the others, but staid and join'd with the Faithful in Prayer and Singing, vet departed before the Celebration of the Eucharist. These after some time were admitted into the last Order of Penitents, who were stil'd [Communicantes] and were privileg'd with a participation of the holy Sacrament.

11

1

Pe

fu

re

as

W

Ch

the

of

Of the Faithful.

Contra Celfum, lib. 3.

The third and last Rank was that of [750] the Faithful, who having given in their Names to the Bishop, and earnestly begg'd admission into the Church, and had been upon that account stil'd Competentes, were now accordingly baptiz'd, and so admitted to the Lord's-Supper. This their Admission was after a due inquiry into their Manners: For, fays Origen, we do our utmost that our Assemblies be compos'd of good and wife Men; and none who are admitted to our Prayers are vicious and wicked, except very rarely it bappens that a particular bad Man may be conceal'd in so great a number. None were in those days hastily advanc'd to the higher forms of Christianity, but only when after a confiderable time of trial they had evidenc'd the Sincerity of their Hearts by the Sanctity and Purity of their Lives, as Origen affores us in the abovep

n

-

e

t d

e

-

s,

e

V

ı 25 i-

at r-10

as

r,

n-

ne

nd

r-

a

ly

a-

le

i-

ty he

e-

abovecited Book. We initiate 'em, fays he, in our Mysteries, when they have made a Proficiency in Holiness, and according to the utmost of their Power have reform'd their Conversations And thus Tertullian also informs us : De Peni-We are not, fays he, baptized, that we may tentia, give over sinning, but because we bave already P. 379. ceased from it. So that only Persons thus qualified were then admitted Members of the Christian Church, and entitled to the feveral Privileges thereof; and they had a Suffrage in the Election of its Officers, and gave their Approbation together with 'em, in managing the Affairs and Discipline of the Church, as we shall more particularly remark afterwarduodi olla ail soildmail/ ble by Mr. Joseph Medeand other, that when

of 'em devoted the land that this might

Of Churches, and Places of publick Wor-ship, in the first Ages of Christianity.

A S Place is a necessary Circumstance of of their every corporeal Action, fo the Wor- Places of ship of God being in great part external, ef- Publick pecially when perform'd jointly by many Persons, not only requires some Place, but fuch a one as is fufficiently capacious for the reception of the Worshippers. And hence, as the Heathens had peculiar Places for the Worship of their Gods, so the Primitive Christians seem from the very first to have some certain appropriate Places, wherein they affembled for the publick performance of the great Duties of Christianity. Of Nn 2 this

this nature Learned Men think was that [υπερωον] upper Room, in which the Apoitles assembled after our Lord's Ascension, and there attended with Fasting and Prayer for the choice of a new Apostle in the place of Judas; which is also suppos'd to be the fame Room in which our Saviour instituted his Holy Supper. Here also divers Learned Men think they were altogether on the day of Pentecost, when the Holy Ghost visibly defcended upon 'em, whither the Multitude of all Nations at Jerusalem came on the first Rumour of this strange Thing; which 'tis argued they could not fo readily have done, had it not been the known place of the Christian Assemblies, 'Tis also thought very probable by Mr. Joseph Mede and others, that when the first Christians fold their Possessions, some of 'em devoted their Houses to the Solemnities of publick Worship; and that this might occasion the Apostles, when writing to particular Christians, so often to speak of the Church that was in their House. Thefe Houses being set apart for the ordinary and stated Conventions of Christians for publick Worship, are likewise suppos'd by several Learned Expositors, to be call'd Churches by the Apostle; when writing to the Corinthians, he opposes their own Houses to the Church But however it was in the Apoftles time, they had doubtless in the following Ages fix'd Places of assembling together for the folemn Exercises of Religion, which were frequently by the Antients stil'd Churches, as appears by the Writings of Clemens Alexandrinus, Cyprian, Tertullian, Origen, and others of the Fathers.

But

ti

jo

L

te

A

ga

of

Bil

Go

me

of

Peo

For

long

Space

thro

the

ren

Clo

r

e

e

d

d

y

of

1.

1-

b

n

a-

en

ne

ni-

ht

r-

be

u-

2-

ck

ral

by

bi-

rch

00-

W-

her

ich

rch-

sens

gen,

But

But the Christians had peculiar Places of publick Worship, whenever their Persecutors would permit 'em, yet they did not fix fuch a Sanctity and Holiness in 'em, as to suppose their Services were thereby render'd the more acceptable to God. Hereupon Clemens Alexandrinus tells us, that every Place Strom. is truly holy, wherever we receive any Knowledg Lib. 7. of God. And the same Notion Justin Martyr represents in the following manner: Thro Dial. cum Jesus Christ we are all become Priests to God, who Tryph. has promis'd to accept our Sacrifices, in every or P. 337. any part of the Earth. And therefore in a time of Persecution, they scrupled not to join together for religious Services, in Fields, Deferts, Ships, Inns or Prisons; which was often the case of the Christians in those distressed times, as Eusebius informs us.

Towards the beginning of the fourth Century, Christians had more favourable times than they had enjoy'd before, and efpecially under Valerian, Gallienus, Claudius, Aurelian, and some other Emperors, which gave them occasion to increase the Number of their Churches. Then, fays Eusebius, the Hist. Eccl. Bishops met with very great respect both from the 1.8. c. 1. Governors and People; and adds, Who can enumerate the Multitudes that flocked into the Faith of Christ, and those famous Assemblies of the People that were then made in the Churches? For which reason, as he goes on, they were no longer contented with the old Edifices, but erected spacious Churches from the very Foundations throughout every City, which was long before the time of Constantine. 'Tis true, this serene Season was of short continuance, and Clouds and Darkness return'd again upon

Nn 3

em;

'em; for in the next Chapter he tells us, That under Dioclesian there came out Imperial Edicts, commanding all Christians to be persecuted, the Bishops to be imprison'd, the Holy Bibles to be burnt, and their Churches to be demolish'd and level'd with the Ground. And Optatu Writing about the same time concerning the Schism of the Donatists, tells us, There were above forty Basilicæ or Churches in Rome only. But when once Constantine came to a Partnerthip in the Empire, Maximinus, tho aterrible Enemy to Christianity, was forc'd by publick Edicts to give the Christians Liberty to rebuild their Churches, which had been demolish'd by Dioclesian. And no sooner was the whole Empire devolv'd on Constantine, but he publish'd two Laws, one forbidding the Pagan Worship, and the other commanding Churches to be built of a more noble Extent and Magnitude than formerly; as the consequence of which, the World was foon beautify'd with Churches and facred Oratories, both in Cities and Villages, and in the most uncultivated Deferts. These were call'd (Kupiana) The Lord's Houses, because they were erected to the Honour of our Lord and Saviour, as Eusebius notes in the Life of Constantine. And from this antient Name, our word Kirk or Church is manifestly deriv'd.

Of the Form of their Churches. It can't be reasonably suppos'd, that in the first Ages, when the Christians were under continual Persecution, their Churches should be very stately or magnificent; but when once Christianity prevail'd throughout the Empire, their Temples were advanc'd to great Splendor and Gallantry, as appears by the Description Eusebius makes of the

Church

1

5

d

.

e

٧.

le

E-

d

d

le

)-

n

es

3-

of

th

i-

bs

he

to

as

nd

or

he

er

ld

en

he

to

TS

he

ch

Church at Tyre, and of that which Constantine built at Constantinople, to the Honour of the Apostles. We will not undertake to describe distinctly the exact Form and several Parts of their Churches, but only in general note that they were for the most part of an oblong Figure, correspondent fay fome to the fashion of a Ship, the usual Metaphor by which the Church is describ'd, because of her unsettled State in this World. They were also, as Tertullian tells us, general- Adv. Valen. ly built towards the East, as being a Figure or P. 251. Representation of Christ, whom the Antients understood in Scripture to be called the East; the reason of which we shall assign, when we consider their Custom of worshipping towards that Quarter. At the entrance was the Vestibulum (called in Greek Προνάον) or Porch, and the outward part of the Church next to it was stil'd Narthex, where stood the Catechumens; and here also was the Font or Fountain for baptismal Initiation. Next to this was the middle or main Body, of the Church, where the Faithful assembled for Divine Service; and here Men and Women had distinct Apartments, to prevent all impure Thoughts from arising in the Minds of any by their Mixture together. This part was call'd in Greek Nάos, and in Latin Navis, whence our Term the Nave of the Church comes. In this part stood the Pulpit or Reading Desk, from which the Scriptures were read and preach'd to the People. The third part (call'd Bhua or 'Isparisov) was feparated from the rest by Rails call'd Cancelli, from whence our word Chancel comes, into which none might enter besides the Clergy, Nn 4

only

that

God

reli

at d

ble

Ston

oth

'em

the

ferv

and

mig

fo h

ces-

and of t

fan

dati

Chu

bein for 1

'em

ries.

as th

by 1

Alta

no I

wer the

Con ly p

nus,

Lag

tells mag

1

except the Greek Emperors, who were permitted to come up to the Table therein, and there make their Offerings. Here stood Fr άγια τράπεζα] the Communion-Table, behind which was the Bishop's Seat or Throne, and on each fide thereof those of the Presbyters.

Of Altars

These were the most considerable Parts of in Churches, the Churches of those times after Christianity became the establish'd Religion of the Empire; for the Christians before that had not been sparing in Cost to beautify their Places of publick Worship, yet then far greater Ornaments were added to 'em. But still their Churches wanted two things, concerning which there has been fince much Contention in the Christian World, viz. Altars and Images. As for Altars, in the first Ages they had no other than decent Tables of Wood, on which they celebrated the Holy Eucharist. The Fathers indeed frequently stil'd these [eunasieia] Altars, in allusion to those in the Jewish Temple; and that not without reason, because thereon was made the Commemoration of Christ's Sacrifice in the bleffed Sacrament, and also at the fame were offer'd the Sacrifices of Prayer and Thanksgiving: besides, the Oblation of Alms and Charity was usually laid upon it, which the Apostle stiles Sacrifices well-pleasing to God. These were the only Offerings and Sacrifices of the Christian Church for at least 300 Years, whence the Heathens frequently reproach'd the Primitive Christians with having no Temples or Altars, because they had not such gaudy ones as they had. This Charge the Fathers in their Answers readily and openly acknowledg'd, pleading that the only

mly true sacred Altar was a pure Mind; and that the best Sacrifice and most acceptable to God was a pious Heart, and an innocent and religious Life. In Constantine's time indeed at divers Places, these wooden and moveable Tables were chang'd into fix'd Altars of Some or Marble, tho these were us'd to no other purpose than the other had been before em. When Altars came to be thus fix'd. they were also clos'd in with Rails, to preerve 'em from irreverend Approachers: and then Persons began to regard 'em with mighty respect, which in a little time grew bhigh, that they became Asylums and Plaes of Refuge to protect innocent Persons. and some fort of Offenders, from the Violence of their Persecutors, of which we have Infances in the preceding Lives.

r

r

t

S

7

7

1

t

S

i

1

) 1

t

Ś

Thus the Primitive Times yield no Foun- of Images dation for Altars (as us'd in the Romish in Chur-Church) and much less for Images, there ches. king not one good Authority to be brought for the Worship of 'em, nor for any use of em in Churches within the first four Centu-Nothing is more evident, than that sthe Christians were frequently reproach'd w their Heathen Enemies, for having no Altars and Temples, so likewise that they had 10 Images; which the Christian Apologists were so far from denying, that they rejected the very thoughts of any fuch thing with Contempt and Scorn, as might be abundanty prov'd from Tertullian, Clemens Alexandrinus, Origen, Minutius Felix, Arnobius, and Lastantius. And Origen among other things tells Celsus, who objected this, That the Images that were to be dedicated to God, were

Contra

not to be carv'd by the bands of Artists, but to be form'd in us by the Word of God, viz. The Virtues of Justice and Temperance, of Wisdom and Piety, &c. which assimulate us to the Image of his only Son. These, says he, are the only Celf. lib.8. Statues ingraven in our Minds, and by which alone we believe it is fit to bonour bim, who is the Image of the Invisible God, and the Exemplar and Archetype of all such Images. And the Council of Illiberis in Spain at the beginning of the 4th Century, decreed in the 36th Canon, That no Picture ought to be in the Church. nor any thing that is worshipp'd painted on the Walls. The first clear Instance of Statues or

Pictures in Churches, was in the time of P.371,372. Epiphanius, and by him feverely reprov'd, as we may read in his Life; tho they were then only intended for an Historical Use, and for Ornament: but in after-Ages they were a-

bus'd to Superstition and Idolatry.

Churches.

When they had built and beautified their dication of Churches, to procure the greater Value and Esteem towards 'em, they consecrated 'em and fet 'em apart with folemn Rites of De dication; tho of this, it must be granted, we have no instance in Ecclesiastical Writers till the Reign of Constantine. As Christianity was then become prosperous, and their Churches more pompous, so when they were erected or repair'd, the Dedications thereo were celebrated with great Festivals or Rejoycings, as Eusebius assures us, and gives an Instance thereof in the famous Church of Tyre, at the Dedication of which he himself made that elegant Oration which we have in the 10th Book of his Ecclesiastical History The Rites us'd upon such occasions, as the fame

fam

Aue

perf

Hyn

the .

rece

givi

Poor

in a

Kin

ther

a fa

ove

ded

dica

fam

kee

rati

cerr

Hift

the

trie

Ded

Of .

J.

whil

can'

have

to be

The

dom

nage

only

obich

5 the

plar

. the

ning

Ca-

urch.

the

s or

e of

, as

then

for

e a-

heir

and

em,

De-, we ters.

aniheir

vere

reol Re-

s an

nfell

nave

ory

ame

ame Eusebius informs us, were a great confuence of Bishops and others from all parts, the performance of Divine Offices, as finging of Hymns and Pfalms, reading and expounding the Scriptures, making of Sermons and Orations. receiving the boly Sacrament, Prayers and Thankfgivings, a liberal distribution of Alms among the Poor, and giving great Gifts to the Church; and in a word, mutual Expressions of Love and Kindness, and universal Rejoicings one with another. In the 30th year of Constantine's Reign. a famous Church built by him at Jerusalem over the Sepulchre of our Saviour was thus dedicated on September the 14th, and the Dedication of it was annually observ'd on the ame day. This doubtless gave birth to the keeping of Anniversary Days for commemorating the Confecration of Churches, conterning which we often read in Church-History, and have still some shadow of it in the Wakes annually celebrated in some Countries among our felves, in memory of the Dedication of their particular Churches.

CHAP. VI.

Of the most solemn Times of Publick Worship, and the Fasts and Festivals of the Antient Churches.

Time is a Circumstance no less necessary of the stato Religious Worship than Place; for ted Times while we are cloth'd with these Bodies we of Christican't actually serve God at all times, but must have some determinate seasons for Exercises

of

of Devotion. That God's People might not be therefore left to an uncertainty in matters of such moment, he was pleas'd under the Legal Dispensation to institute the weekly Sabbath, as also the Passover, and other Feasts, at which times they were solemnly to assemble together, and give him the Glory due to his Name. In like manner also the Christians of the first Ages of the Church had several Days and Seasons, which they especially employ'd in the solemn Worship of their glorious Lord. Of these Clemens Romanus often speaks in his Epistle to the

Chap.40.in Corinthians: God has requir'd us, says he, to Dr. Wake. serve him at the appointed Times and Seasons, for which reason we ought to attend his Ordinances at those determinated Times, that so worshipping him at those commanded Seasons

we may be bless'd and accepted by him.

Of their ceicbrating the Lord'sday.

Tert. de

The principal Times observed by them was the first Day of the Week, on which they constantly met together for publick Worship, and the solemn Exercises of Religion. This Justin Martyr assures us in his second Apology. On the Day, says he, that is call'd Sunday, all both of the Country and City assemble together, where we preach and pray, and perform all the other usual parts of Divine Service. And on this account those parts of solemn Worship are stilled by Tertullian [Do-

Anima c.3. minica Solennia] The Lord's-day Solemnities.

Cypr. E. Thus also St. Cyprian having ordain'd Aurepist. 33. lius a Reader, describes him in the Execution of his Office by reading on the Lord's-day.

And Victorinus Petavionensis, towards the end
of the third Century, mentions the Lord'sday as the usual time wherein they receiv'd the

Lord's-

L

bri

lik

th

an

Pla

in

011

Go

TI

W

Ch

his

Co

fev

ed

Sul

Bu

hir

COI

to

and

Pra

the

po

wh

eve

in

his

ob

the

to

bet

ftle

wit

De

not

nat-

ider

eek-

her

v to

lory

the

irch

hey

hip

nens

the

, to

ons,

Or-

t fo

fons

nem

hey

or-

on.

fe-

t is

City

and

Ser-

of

0-

ies.

ure-

cu-

lay.

end

d's-

the

d's-

Lord's-Supper, in his Treatise entitled, De Fa- Hist. Lic. brica Mundi, publish'd by Dr. Cave. 'Twas P. 103. likewise with reference to this that the Heathen in Minutius Falix speaks of the Christians as affembling to eat on a folemn Day. And Pliny in his Epistle to Trajan reports, that Lib. 10. in his time they met together [sato die] Epist. 97. on an appointed day, to fing Praises to Christ as God, and to bind themselves by a Sacrament, &c. The Observation of this as a Day of solemn Worship had been the constant Practice of Christians in imitation of our Saviour and his Apostles, from the beginning: But when Constantine came into the Church, he publish'd feveral Edicts, wherein he strictly commanded the same to be religiously kept by all bis Subjects, as a day of Rest from Worldly Business, that they might have nothing to hinder 'em in their Devotions. commanded his whole Army, tho yet Pagans, to go forth on the Lord's-days into the Fields. and there pour out their Souls in hearty Prayers to God; and lest any should plead their inability to perform it, he himself compos'd and gave 'em a short Form of Prayer, which he enjoin'd 'em to make use of every Lord's-day; all which Eusebius attests in his Life of Constantine.

This Day, which Clemens Alexandrinus in How they his Stromata calls the chief of Days, they rejoyc'd in observ'd as the highest and most sublime of it, and kept their Festivals. On Sundays we give our selves to Joy, says Tertullian in his Apology. And before him St. Barnabas in his Catholick Epistle thus speaks: We observe the eighth Day in Dr. with Gladness, in which Jesus rose from the Wake, c.15.

Dead, and manifested himself to bis Disciples.

all

glor

Da

i

Ale

the

and

gra

for

on t

St.

We,

on th

nati

Mag Chri

Prin

rofe by b

atte

whe

bled

Day

fus a

our &

cified

day a Apost

bing whic

Bilho

Cufto

HOLLY: feeing

Chris

Deag

111

And Ignatius expresses himself to the same purpose in his Epistle to the Magnesians, They then banish'd every thing that had the least tendency to or appearance of Sorrow;

De Coro- whence Tertullian informs us, they esteem'd it na Milit. an beinous Sin to fast or kneel on that Day. Hence arose that Custom which was then universally observ'd, that whereas at other times they kneel'd at Prayer, on the Lord'sday they always pray'd standing; which is not only exprelly affirm'd by Tertullian, but also by Justin Martyr before him. The reafon of that Practice is likewise render'd by the Author of the Questions and Answers in Justin Martyr's Works. 'Tis, fays he, that bereby we may be put in mind both of our Fall by Sin, and our Refurredion by the Grace of Christ; that for fix days we pray on our Knees is a token of our Fall by Sin, but that on the Lord's-day we bow not our Knees, does symbolically represent our being risen thro the Grace of Christ, and deliver'd from the Power of Sin and Death. Yea, Tertullian affures us that the Montanists themselves, those rigid Obser-De Jejun. vers of Fasts and Mortifications. with-

p. 351.

beld themselves from fasting on this most glad and joyful Day. And as they accounted this Day a Day of Joy, so they esteem'd it boly, as Dionyfius fays in his Letter to the Roman

C. 23.

Apud Eu- Church: This Day being the Lord's-day we keep feb. lib. 4. boly, viz. by employing it in religious Exercises, as appears by the following words. In it, fays he, we have read your Epifele, as also the first Epistle of Clemens written to us. Also

Stromat lib. 9.

Clemens Alexandrinus Writes. That the true Christian, according to the Commands of the Gofpel, obferves the Lord's-day by casting out

devil Thoughts, and entertaining all good ones, florifying the Resurrection of the Lord on that

Day.

ame

ans. the

ow;

d it

Day.

then

ther

rd'sh is

but

rea-

d by

rs in

that our

ce of

mees

the

boli-

ice of

and

the

oferwith-

glad

this

boly,

man

keep

Ex-

411

mislash

By the last mention'd words of Clemens Why they Alexandrinus, is intimated the Reason why they celebrated this Day with fo much Joy and Gladness, viz. because thereon they gratefully commemorated the glorious Rebrrection of their Redeemer which was on that day. This is the reason render'd by t. Barnabas in the foremention'd Place: We, says he, keep the eighth day with Gladness, mubich Christ arose from the Dead. And Ig- Ignat. Ep. utius in his foremention'd Epistle to the edir. Gene-Magnefians thus speaks: Let every Lover of væ, 1623. Christ celebrate the Lord's Day, the Queen and P. 57. Principal of all Days, in which Christ our Life nse from the Dead, and Death was vanquished w bim. The same thing is yet more largely attested by Justin Martyr in his Apology, where he tells us, that the Christians affem- Apol. 2. hed together on Sunday, because it was the first P. 99. Day of the Week, on which God out of the confus'd Chaos made the World, and Jefus Christ our Saviour rose from the Dead; for he was cruified on the day before Saturday, and on the ay after it, viz. on Sunday, be appear'd to bis spossles and Disciples, and taught them those bings that the Christians now believe. To all which we shall add the Words of Theophilus Bishop of Alexandria, who fays, that both Edict. ords. Custom and Reason require that we should boalso nour the Lord's Day, and keep it festivally, Also feeing it was on that day that our Lord Jesus true Christ compleated bis Resurrection from the Tom. 2, f the Dead.

Totalists against the Jews, they seemen! two

Theoph. apud Balfam. in Synod.

1

1

a

t

t

f

ſ

1

b

n

ti

C

Ĺ

t

C

V

C

t

0

fl

i

11

6

vi fi

1

P

*

r

t

The Names by which they called it.

This being not only the Day of Christ's Resurrection, but also devoted to his Honour as a time instituted by him; hence it was generally call'd the Lord's Day, which Denomination it most usually bears in the Writings both of the Greek and Latin Fa-'Tis call'd by Clemens Alexandrinus in the above-mention'd place [The Rugianin Huepav] the Lord's Day : and Victorinus Petal vionensis, Tertullian, Cyprian, and others of the Latin Writers generally speak of it under the Name of [Dies Dominicus] the Lord's Day. Sometimes it is simply call'd [i nugiand, Dominicus the Lord's, without the addition of the word Day: fo it is expressed by Ignatius in the Passage cited above, and by Cyprian in his 33d Epistle. From their Instances it appears, that the Lord's Day was the common and ordinary Title of this blessed Day; the sometimes in compliance with the Heathens, to the end they might know what Day was meant by it, they called it in their Phrase Sunday, being so named by them, because it had been dedicated This Appellation is given to it both by Justin Martyr and Tertullian in their Apologies, which they wrote to the Heathen; and thus also it is generally stil'd in the Imperial Edicts of the first Christian Emperors.

Of the Jewish Sabbath. But tho they thus far complied with the Heathen as to call it Sunday, yet we don't find they ever so far indulg'd the Jews, as to call it the Sabbatb-day; for thro all their Writings, as may be especially seen in Justin Martyr's Dialogue with Trypho, and in Tertullian against the Jews, they vehemently declaim

rift's

Ho-

ce it

hich

n the

n Fa-

lrinus

ICKHI

Peta-

rs of

t un-

ord's

MUQ!

the

essed

and

thefe

Day

this

ance

right

cal-

na-

ated

to it

their

Hea-

d in

Em-

the

lon't

as to

hein

ustin

in

ntly

laim

declaim against sabbatizing or keeping the Tewish seventh day, which we must always understand by the word Sabbatum in the Writings of the Antients. 'Tis true, the Eastern Churches, in compliance with the Tewish Converts, who were very numerous among 'em, perform'd on the seventh Day the very fame religious Services they did on the first, observing both the one and the other as a Festival. Hence Origen against Celfas, mentions Saturday as one of the Feafts folemniz'd in his time; and Athanasius Bishop of Alexandria tells us, That they assem- Homil de bled on Saturdays, not because they were infected Sement. with Judaism, but only to worship Jesus Christ the Lord of the Sabbath. Hence likewise So- Hist. Eccl. crates, speaking of the usual times of their 1.6. c. 8. publick Meeting, calls the Sabbath and the Lord's Day the Weekly Festivals, on which the Congregation was wont to meet in the Church for the performance of Divine Services. Therefore also the Council of Laodicea, among other things, decreed in Canon the 16th, That upon Saturdays the Gospels and other Scriptures (hould be read. But notwithstanding this the same Council determines in the 29th Canon, That Christians should not judaize and rest from all Labour on the Sabbath, but therein follow their ordinary Imployment (meaning doubtless so far as would consist with their attendance on the publick Affemblies) and that they should not entertain such Thoughts of it, but that still they should prefer the Lord's Day before it, and on that day rest as Christians. Yea tho this was the general Practice of the Eastern Churches, yet those in the West on the contrary, instead of 00 cele-

celebrating Saturday as a Festival, observ'd it as a religious Fast; agreeably to which it was ordain'd by the Council of Illiberis in the 36th Canon, That to keep Saturday as a Festival was an Error that ought to be reform'd, and that Men Should fast on every Saturday. true, this was not universally observed in the Western Churches, for at Milan Saturday was a Festival; tho, as Ambrose intimates, it was look'd upon as an indifferent thing fo to observe it: therefore, says he, when I come to Rome, I fast on the Saturday as they do there, tho when I am here I fast not on the same Day, as St. Austin relates it in his Epistle to Januarius.

f

f

ſ

i

te tl

fy

in

as

na

M

an of

me

gu

Of the Feaft of Eaffer.

Having discours'd of the Weekly Festivals and Times of Publick Worship in the first Ages of Christianity, I shall now proceed to consider their annual ones, which were chiefly the three following, viz. Easter, Whitsuntide and the Epiphany; under which last the Fathers, as Learned Men understand 'em, comprehended both Christmas, and that which is now call'd Epipbany. The most antient of these Feasts was Easter, concerning which Tertullian thus writes, We celebrate Easter in the first Month every Year. St. Cyprian also in his 53d Epistle, mentions their [Solennia Paschæ] Easter Solemnities; and Ocont. Celf. rigen reckons Easter, as one of the four Festivals observ'd in his time. Furthermore, that this Festival was very early celebrated in the Christian Church, appears beyond all contradiction, from the Controversy that arose about the time of its Observation, which in short was as follows: The Churches of Asia the Less kept their Easter the same day

De Jejun. p. 651.

Origen. 1. 8.

day on which the Jews kept their Passover viz. the 14th day after the Moon's appearance in the first Month, whence they were call'd Quartodecimans. The other Churches, efpecially those of the West, kept theirs on the Lord's Day after the Jewish Passover, partly to put a greater Honour on the Day. and partly to distinguish themselves from the Jews. The Asiaticks pleaded for themselves. that not only Polycarp Bishop of Smyrna observed it on the same day with them, but also St. John and the rest of the Apostles; as Irenaus, who knew Polycarp, and doubtless had it from him, acknowledg'd in his Letter to Pope Villor about this Controversy, tho himfelf was for the other Custom; the sum of Hist. Eccli which Letter we have in Eusebius. And the 1.5. c. 24. fame Historian there also rehearses an Epistle of Polycrates Bishop of Ephesus concerning the fame matter, wherein he instances not only in St. John, but also St. Philip and his Daughters, and feveral others, who observ'd it at the same time with 'em. But seeing we have on feveral occasions mention'd this Controverfy in the foregoing Lives, we shall no further infift upon it here, but do only mention it as a clear Proof, that Easter was very soon observ'd in the Christian Church.

D

e

,

-

S

ı

0

1-

ie

1,

It

1-

g

te

y-

ir

2-

f-

e,

bs

all

at

n,

es

ne

ay

The Eves or Vigils of this Festival were How the wont to be celebrated with more than ordi-Eve of it nary Pomp, with solemn Watchings, and was cele-Multitudes of lighted Torches, both in the Ghurches, and in their own private Houses, and with a general Confluence of all Ranks of Men, as well Magistrates as common People. This Custom was, if not begun, at least much augmented by the Empe-

Oo 2 tôt

Lib.4.c.22. ror Constantine, who, as Eusebius in his Life informs us, fet up so many Lamps and Torches in all Places, that throughout the whole City, the Night feem'd to ontvie the Sun at Noon-Nazianzen intimates that they did this as a Prodromos or Forerunner of that great Light, even the Sun of Righteousness, whose riling upon the World they were to commemorate on the following Day.

of Whitfunday.

The next Feast that was celebrated by those Christians, was Pentecost or Whitfunday, in commemoration of the Descent of the Holy Ghost upon the Apostles on the same Day. This also was very antient, being mention'd several times by Tertullian, and Cont.Celf. reckon'd by Origen one of the four Festivals observ'd in his time, the other three being the Lord's Day, Saturday and Easter, as he enumerates'em in his Discourfe against Celsus. This bore the same respect to Easter, as the Feast of the Jews call'd by the same Name, did to their Passover, being always just fifty Days after it, whence it was call'd Pentecost or the fiftieth Day. The same Festival was likewise stil'd Whitsunday, partly because of those great Dissusons of Light and Knowledg, which were thereon shed upon the Apostles, in order to the enlightening the World; but especially because, this as well as Easter being a stated time for administring Baptism in the Primitive Ages of the Church, those who were then baptized put on white Garments, in token of that pure and innocent Life to which they had thereby engag'd themselves. But we must observe that not only this Day, but all the fifty Days betwixt Easter and Whitsunday, were frequent-

1. 8.

ly

i n

al

ab

it

be

CI

th

ly by the Antients call'd Pentecoft; and during that whole time, as Tertullian in his De Idol. Discourse of Idolatry informs us, Baptism c.14. & de was administer'd, and all Fasts were accounted unlawful. He likewise tells us, that all this time they pray'd standing, as on the Lord's Day; and then read over the Acts of the Apostles, as esteeming the Miracles recorded in that facred History to be wrought by 'em, the great Proofs of Christ's Resurrection, as they were the effects of the Spirit's Ef-

fusion.

e

g

s

e

r,

e

d

[-

ly

ht

n

10

ell

1-

he

ut

br

n-

at

e-

t-

14

As for Christmas-Day, or the Feast of of the Christ's Nativity, which was by some of the Feast of antient Writers call'd Epiphany, we have no certain account of the Antiquity of its Celebration, tho we have a fad instance to prove it was observ'd before the time of Constantine, viz. a barbarous Massacre committed on the Christians under the Dioclesian Persecution, when they were affembled together on the Day of Christ's Nativity, for the celebration thereof, as Nicephorus relates. 'Tis Hift. Eccl. indeed by feveral Learned Men concluded 1. 7. c. 6. most probable, that it was not, at least generally, kept in the first two or three Centuries. because Origen makes no mention of it in his enumeration of the Christian Festivals; and also because, as appears by Clemens Alexandrinus's Stromata, they were at no certainty about the Day of our Saviour's Birth. Chrysostom in one of his Sermons affirms, that Homil. 31. it was not above ten years fince it began to Tom. 5. be observ'd on the 25th of December, in the Church of Antioch; and in the same Discourse offers several Reasons, to prove that to be the true Day of Christ's Nativity. 00 3 There

Epiphany. There is yet another Feast call'd Epipha-

ny, which Clemens Alexandrinus mentions as Strom. I.1. peculiarly observ'd by the Basilidian Hereticks, telling us, it was their Custom to keep as a Festival the day of Christ's Baptism. However, this Feast was generally celebrated in the Christian Church, and had its Name from a threefold Apparition commemorated on that day. The first was, the appearance of

Chryfoft. de BaptismoChristi.

the Star which guided the wife Men to Christ: The next was that of the Holy Trinity at the Hom. 23. Baptism of our Saviour; and the third the Manifestation of Christ's Divinity, appearing in his first Miracle of turning Water into Wine. With reference to this last the Festival was call'd Bethphania, because that Miracle was done in a House at Cana in Galilee, upon the occasion of a famous Marriage which Christ honour'd with his Presence. Besides these, there is no intimation of any other Festival observ'd in the first Ages of Christianity, either to the Honour of the bleffed Jesus, or of his Mother the holy Virgin, or to that of the Apostles and Evangelists, who indeed are very rarely dignified by the Primitive Writers with the now usual Titles of Saints, but are generally stil'd by them only Peter, Paul, John, &c.

Of the Fe-Commemoration of the Martyrs.

Other Festivals were indeed observ'd in stivals in the Primitive Church in Commemoration of the Martyrs, whom they esteem'd as the great Champions of their Religion, and therefore thought it reasonable to do them this Honour, both for the incouragement of others to imitate'em, and that their Virtue might even in this World have some kind of Reward. Of these Festivals St. Cyprian in his

34tb

I

2

a-

as

e-

ep

V-

in

ne

ed

of

t:

he

he

ng

se.

as

as

he

ift

ſe,

al

у,

15,

at

ed

ve

ts,

r,

in

of

at

re

r,

to

e-

e-

is

tb

34th Epistle thus speaks: We celebrate the Passions of the Martyrs with an Anniversary Commemoration. Tertullian also writes to the same purpose: We, says he, annually De Coron. offer thanks to God for the Martyrs on their Milit. p. Birth-day, for fo the Antients call'd the Day 339. whereon they were facrific'd for the Faith, as the same Tertullian informs us, whilst he tells us, that then Paul was born at Rome when Scorpiac. be suffer'd Martyrdom there. As the Martyrs P. 615. found that of Solomon true, That the Day of their Death was better than the Day of their Birth: So the Primitive Christians look'd on this as the true Day of their Nativity, wherein being freed from this Valley of Tears, they were born again to the Joys of Life and Blessedness. How early these Anniversary Feasts in Commemoration of the Martyrs began we have no certain account, but that twas very foon appears by the mention we find thereof in the Epistle of the Church of Smyrna concerning the Death of Polycarp their Bishop, wherein they write they had gather'd up Apud Eubis Bones, esteeming them more precious than the seb. l. 4. richest Jewels, and dispos'd of 'em in a fit place, c. 15. where, fay they, as we have opportunity, we Shall with Joy and Gladness celebrate the Anniversary of the Birth-day of his Martyrdom.

All these Festivals, as divers of the An-How these tients assure us, were observed not like those Feasts were of the Heathen, with Drunkenness and Gluttony, but with Acts of Piety and Charity. On the Martyrs Day they publickly assembled, as the last mentioned Letter of the Church of Smyrna informs us, to commemorate the Martyrs Courage and Constancy, and to exhort and prepare others to the same glorious

004

and

lib. 8.

and renowned Conflict. And Origen, speaking Cont. Celf. of Festivals in general, says, He truly keeps a religious Festival, who, as he ought, spends it in Prayer and Devotion, and offering up the Sacrifice of Praise to God. In a word, all these Feasts were then celebrated by preaching and hearing of pious Sermons, by administring and receiving the holy Sacrament, and by a liberal Distribution of Gifts, and charitable Donations to the Poor, and in exciting each other to an Imitation of our bleffed Lord, and those his holy Followers the Martyrs, who were commemorated at those times.

Of their Occasional Fafts.

Thus much may fuffice concerning the Festivals of the Primitive Churches. We shall now briefly discourse concerning their Fasts, which were of two forts, viz. Occasional and Fixed. Their Occasional Fasts were appointed by the Bishops of each Church, as they judg'd the necessity of Affairs requir'd, as Tertullian

p. 650.

De Jejun. informs us in his Discourse of Fasting. Bishops, says he, are wont to ordain Fasts for their Churches, according as the Circumstances thereof call for 'em. These Fasts were celebrated when they were under Apprehensions of great and imminent Dangers, that they might avert the Anger of God, and feek his Face by Prayer; to which they join'd Fasting, and Abstinence from bodily Food, and other Acts of Humiliation, as Indications of the inward Contrition of their Hearts and Souls. Thus St. Cyprian in the time of a sharp Persecution advis'd his Flock, that they would seek to appease and pacify the Lord, not only by Prayers, but also by Fastings and Tears, and all kind of Intreaties. And when

Epift. 8.

the

the

con

lius

mai

Pro

Con

pho

Wa

felv

tion

that

in a

ferv

time

nual

ever

of c

the

the

fitu

wer

TY O and

form

in th

tionu

obse

Eaft

Fast

thou

tion'

as of

a ma

in hi

T

1 fix' 5

e

g

d

•

r

S

t

v h

l.

y

d

n

ne

1

:5

15

y k

d

r

e

.

e

n

e

the same Father saw a terrible Storm like to come upon the Church, he wrote to Cornelius Bishop of Rome after the following manner: Since, says he, God is pleas'd in his Providence to forewarn us of an approaching Conflict and Trial, let us not cease with our whole Flocks earnestly to seek him by Fastings, Watchings and Prayers; and let us give our selves to continual Groans and frequent Supplications; for these, says he, are our spiritual Arms, that enable us to stand, and immovably persevere in a course of Piety.

Their other fort of Fasts were stated or of their fx'd ones, that is, fuch as were always ob- Weekly serv'd in a constant Revolution at the same Fasts. time; and these were either Weekly or Annual. Their Weekly Fasts were kept on every Wednesday and Friday, upon occasion of our Saviour's being betray'd by Judas on the former of these days, and crucified by the lews on the latter of 'em, as the Conlitutions stil'd Apostolical inform us. These were call'd Stations, in allusion to the military ones of the Soldiers when upon the Guard; and they usually continued, as Tertullian in- De Jejun. forms us, till the ninth bour, i.e. till three a Clock c. 13. in the Afternoon, whence he calls 'em [Stationum Semijejunia the half Fasts of Stations.

Their only Annual Fast was that of Lent, of the Lent observed as a Preparation to the Feast of Fast. Easter. And indeed this was the only fixed fast which the generality of Christians then thought necessary; for as for the fore-mention'd Stationary ones, they look'd not on 'em as obligatory by any Command, but only as a matter of Indifferency, as Tertullian tells us in his Treatise of Fasting. He indeed there

fpeaks

p. 645.

lity of Christians, being himself then a Montamif, which Sect was more frequent and De Jenun. Strict in their Fasts than others. They think fays he, that according to the Gofpel those days are prescribed for fasting wherein the Bridegroom was taken away, (viz. the time of Lent) and that those are the only Fasts of Christians. the Legal and Prophetical ones being abolish'd And then after some other words, he adds. But at other times they say we may indifferently fast, according to our own Will, and not from any Necessity or Command; and that thus the Apofiles intimated, requiring no other fixed and common Fast but this, no not the Stationary Days which are indeed generally kept on Wednesdays and Fridays, but not in obedience to any Command; nor are they extended beyond three Clock in the Afternoon, according to the Example of Peter in the Acts of the Apostles. these words it appears, that the Christians then suppos'd themselves oblig'd to observe this Annual Fast by the words of Christ, The days will come when the Bridegroom shall be taken away from 'em, and then shall they fast And hence, as they differ'd in computing the time of his being taken away, which fome reckon'd from his Agony in the Garden, o thers from his being betray'd by Judas, and again some from his being fasten'd to the Cross, and others from the time of his Death so they differ'd in the continuance of their

Apud Eu- Fast. Some, says Irenaus, think they must fall sch. lib. 5. but one day, some two days, others more; and some limit this Fast to the just space of fort £ 24. bours.

Thi

m

F

th

ar

ba

ca

be

tic

ne

in

ing

len

tin

out

or

firf

cia

call

We

grei

and

con

the

tim

viz.

as

Thi

[Jej

con

call?

lafte

all v

Tre

era-

Mon-

and bink

days

room

ent.)

ians.

(h'd

dds.

ently

any

Apo-

com-

Days

days

Com-

ree a

cam-

rom

tians

erve

hrift

all be

fast

g the

fome

n, 0

and

the the

eath

their

t fal

and

fort

Thi

This last space of time seems to have been Whence nost generally observ'd, viz. from Noon on call'd Qua-Friday, when our Saviour was fasten'd on dragesima. the Cross, till Sunday Morning, when he arose from the Dead; and hence in all probability this Fast came to be afterwards call'd [Teoraganosi] Quadragesima, viz. not because it was a Fast of forty days, in imitation of our Saviour's fasting in the Wilderness, but because it was a Fast of forty hours, in reference to the continuance of his Sufferings and Death. In succeeding times it was lengthen'd out to a greater extent, being continued for several days, and afterwards drawn out to three, and at last to the space of fix or feven Weeks. That whole time was at first observ'd with great Devotion, but especially the last Week thereof, which was call'd [Hebdomada magna] the great or holy Hom. 30 Week, because (as Chrysostom remarks) of the in Gen. great and excellent things that were then purchas'd and wrought for us by our Redeemer. I shall conclude this Chapter with observing, that the Fasts of the Antients in respect of the time of their continuance were of three forts, viz. their [Stationes] Stationary ones, which, as was before observ'd, continued but till Three a Clock in the Afternoon: Their [Jejunia] Fasts, properly so call'd, which continued till Evening; and those which they call'd [Superpositiones] Superpositions, which lasted till the Morning of the next Day, of Apud Cave all which Victorinus Petavionensis speaks in his Hist. Lic. Treatise De Fabrica Mundi. p. 103.

CHAP. VII.

the to the of doft of the

for

Pſa

con

fail'

God

pl

the

Live

hou

took

Fina

Fam

ifter

ame

Day

Be

thos

impr

ligio

in p

whic

Eusel

go alo

Suppl

the co

greno

And

Of the several Parts of their Worship, both Publick and Private.

Of their Family Worship.

Hus far we have treated of the Object. the Subject, and the Circumstances of Divine Worship in the Primitive Ages. Now we shall proceed to discourse of the several Duties wherein this Worship it self consisted. These our Design requires us to consider chiefly as Publick, and perform'd in their Solema and Church Assemblies: yet we shall begin this Chapter with premising somewhat concerning that more Private Worship wherein they were engag'd at home in their Houses, This was either more folemn and stated, and fuch as the whole Family was concern'd in, or else that which Persons perform'd alone, or at least tied not themselves to fixed Times for the discharge of it. As to the former, or those which are properly call'd Family Duties: At their first rising in the Morning they us'd to meet and join together in Prayer, as is plainly intimated by Hom. r. de Chryfostom, wherein they prais'd God for their Repose and Preservation the Night past, and beg'd his Grace and Protection the following Day; all which was perform'd by the Master of the Family, unless any publick Minister of Religion was present. At the same time it is highly probable they read some Portions of holy Scripture, to which they were at all times greatly dispos'd: This they

bjea.

Di

Now

veral

fted.

hief-

lemn

egin

con-

erein

uses.

ated,

ern'd

rm'd

perly

ng in

n to-

d by

for

aion

they did about Noon before their going Tert. Apol 10 Dinner. And when the Meat was fet on c. 39. the Table, they were wont to beg the Bleffing of God upon it; of which the Emperor Theo-(bip, dossitus the younger was so Religious an Observer, that, as Sozomen tells us in the Preface of his Hiftory, be would not eat the least portion of Meat or Fruit without first giving Thanks to be Bestower of all things. Before they rose from Dinner they us'd to fing Hymns and Pfalms, a Practice which Clemens Alexandri- Padag.l.2. much commends in 'em, as mightily be- c.4. coming Christians. Dinner being ended, they ail'd not to conclude with Thanksgiving to God for their present Refreshment; so great place had Religion in those times, even in he common and natural Actions of their Lives, and so careful were they lest they hould suffer the Soul to starve while they took care to feed and nourish the Body. inally, when Night approach'd, the whole family was again call'd together for Prayer, es to fter which they went to Bed; and in the As to ame manner they generally spent their Days in all Christian Houses.

Besides these more solemn Family-Duties, of their those Christians were careful to redeem and private improve their folitary hours in Acts of Re- Religious ligion and Piety. They were very frequent light in private Prayer; an eminent instance of which we have in James the Just, of whom rm'd Eusebius relates, that he was wont every day to Hist. EcpubAt supplication for the forgiveness of the People, by c. 23.

the continuance of which bis Knees at length grew hard and brawny, like those of Camels.

And the like is reported by Nazianzen concerning

cerning

the

they

ting

first

mer

of t

only

the i

but

plain

Una

des,

God.

they

Chil

cula

Div

relat

never

Plou

Hym

of D

T

fian fes,

their

Dem

prefe

as it

We c

fome

gine

Place

their

tion,

fonab

Apol

Euseb. de cerning his Sister Gorgonia. Constantine the Vit. Const. Great, tho daily burden'd with the vast 1. 4. c. 22. Cares of the Empire, yet did every day at stated hours retire into his Closet, and on his Knees offer up his Prayers to God. The same pious Emperor, to recommend this Duty

Ibid.c. 15. to the World, caus'd his Image in all his Gold Coins, and in his Pictures and Statues, to be made in a praying posture, with his Hands spread forth, and his Eyes lifted up to Heaven, as Eusehius informs us in his Life. And as they were thus given to Prayer, so in their secret Retirements they spent much time in seriously reading and considering the Scriptures, for which they had a mighty value and esteem beyond all other Writings. Those Divine Oracles they thought they could never sufficiently understand, nor imprint them deep enough in their Hearts and Hist. Ec- Memories. Socrates tells us of the younger

thist. Ec- Memories. Socrates tells us of the younger clef. 1.7. Theodosius, that he could so exactly repeat the boly Scriptures in any part thereof, that on all occasions he discours'd with the Bishops of his Court out of 'em as readily as if he had been an old Bishop himself. And Eusehius relates con-

De Martyr. cerning Valens a Deacon of the Church at Palest. c.ii. Jerusalem, that he had so perfectly imprinted the Scriptures in his Memory, that no difference could be discern'd between his reading out of a

Book, and repeating by heart whole Pages of any part of those sacred Writings. The like account he gives us of John an Egyptian Confessor, whom he tells us he himself saw and heard; and from his own Experience assures

Ib. c. 13. us, that the both his Eyes were put out, he could, whenever requir'd, repeat sometimes the Books of the Law, and those of the Prophets, sometimes the

the

vast

y at

on The

uty

his

ues.

inds

ven.

1 29

heir

e in

rip-

alue

ngs.

they

im-

and

nger

the

n all

f bis

a an

con-

h at

inted

rence

of a

5 0

like

Con-

and

Tures

ould,

oks of

times

the

the Historical Parts of the Scripture, and at other times the Evangelick and Apostolick Wriings. I was, as he goes on, amaz'd, when I fult fam this Man standing in the midst of a numerous Congregation, and repeating some Parts of the Holy Scriptures: for as long as I could mly bear bis Voice, I supposed bim to have read the Scriptures, as is usual in such Assemblies; but when I approach'd very near, and perceiv'd plainly, that he only made use of the Eyes of his Understanding, in delivering the Divine Orasks, I could not forbear praising and glorifying 60d. And to conclude this, so diligent were they in catechizing and instructing their Children in the Holy Scriptures, and partimarly in furnishing their Minds with the Divine Songs contain'd therein, that, as Jerom relates in a Letter to Marcella, One could weer go into the Field, but one should hear a Ploughman at his Hallelujahs, the Mower at his Hymns, and the Vinedresser singing the Psalms David.

This was the daily Employment of Chri- of their fians in those early times at their own Hou- Publick les, but we shall now take a view of 'em in Prayers. their Publick Assemblies. Their Worship and Demeanour in these I shall endeavour to represent from the Writings of the Antients. is it was most generally then practis'd: for we can't suppose but that there might be some variety; nor can we reasonably imagine there was an exact Uniformity in all Places among those antient Christians. At their first coming together in the Congregation, they began with Prayer, as is very reasonable to believe, and as Tertulian in his Apology feems plainly to intimate.

come

Chap. 39. come together, fays he, into the Presence of God, that being as it were banded together into an Army, we may befrege him with our Prayers and Petitions, a Violence which is very pleasing and grateful to bim. These Prayers were expressed by the Minister, and the Peopletestified their consent to 'em, by faying Amen, as Justin Martyr tells us in his second Apology, speaking of the Prayers made at the Celebration of the Lord's Supper. The Bishop. fays he, makes a long Prayer over the Elements, and when he ends the same, all the People that are present give their Approbation, by saying Amen. And foon after headds, The Prefident prays according to bis Ability over the Elements, and the People with loud Acclamations fay Amen. To this antient Custom Dr. Hammond and other learned Expositors think the Apostle refers in his first Epistle to the Corintbians, when he thus fpeaks: How shall be that occupies the Room of the Unlearned Say Amen, at thy giving of Thanks, feeing be understands not what thou sayeft ?

t

(

t

V

b

7

tl

A

gi

A

Se

an

he

to

er

de

eit

usi

ftu

Da

he

Se

an

In

Ho

Of the matter of ers.

As to the Matter of their Prayers, they oftentimes confifted, partly in using the their Pray- Words of the Lord's Prayer, as Origen, Tertullian, and Cyprian give us good ground to believe, tho they also inform us that they judg'd it not necessary at all times to join this with their other Prayers. And accordingly we find, that the Heavenly Prayer of Poly carp at the stake, which we have set down in his Life, neither begins nor ends with the repetition of the Lord's Prayer. So likewise Clemens Alexandrinus concludes his Book, intitled the Pædagogue, with a Prayer, which has

of

into yers

fing

extef-

nen,

olo-

Ce-

hop,

nts,

that ying

resi-

the

Ac-

ient

rned

his

thus

m of

g of

Jay-

they

the Ter

nd to

they

this

ingly

Poly

lowi

h the

wife

, in-

hich

has

has not the Words of the Lord's Prayer as any part of it. And Origen, in his Discourse of Prayer, prescribing a method for the performance of that Duty, speaks nothing therein of using the Lord's Prayer, but advifes to begin and end with Doxology, or ascribing Praises to God. In short, the Antients feem to have regarded the Lord's Prayer, as given by our Saviour for a Pattern of all other Prayers, according to which they were to be made; whence St. Cyprian De Unit. calls it [Orandi Legem] the Law or Rule of Eccl. S. 11. Prayer. And the same holy Martyr else- De Orat. where says, To pray otherwise than that Prayer Dom. S. 1. bas taught us, proceeds not only from Ignorance, but also from Impiety. And sutable to this Clemens Alexandrinus writes, that a good Strom. 1.7. Man justly prays, saying, forgive us as we forgive others, because be never remembers the Affronts that are offer'd him, but always forgets 'em; i.e. he justly prays according to the sense of the fifth Petition, for it is the Sense and not the very Words of that Petition he here recites.

The Manner of expressing their Prayers The manto God, as St. Cyprian upon the Lord's Pray- Prayer. er informs us; was in general with great Modesty and Humility. More particularly they either pray'd kneeling, which was the most usual Gesture; or else standing, in which Poflure they always pray'd upon the Lord's Day, for the Reason mention'd before. And hence the Preacher frequently concluded his Sermon, with an exhortation to stand up and pray to God, of which we have feveral Instances at the end of Origen's Sermons or Homilies. But fitting in the time of Prayer

De Orat. C. 12.

was always efteem'd a gesture of great Irreverence; yea Tertullian severely rebukes the Custom of some in his time, who hastily clap'd themselves down on their Seats, as soon as Prayer was ended. If it be an irreverent thing, as he argues, to fit down before any Perfon for whom you have a great Veneration, bow much more does it favour of Irreligion to do so in the Presence of God, as if you were weary of praying to bim? They sometimes prayed with their eyes shut, as we may learn from Origen, who tells us, That a true Christian prays in every Place, closing the Eyes of his Senses, but lifting up those of his Soul. At other times they pray'd with their bodily Eyes looking upwards, and their Hands stretched forth towards Heaven, as Tertullian informs us in the following Expressions: Christians, says he, in their Prayers looking up to Heaven, spread abroad their Hands, because Innocent; uncover their Heads, because they are not ashamed: and then he adds, Finally we pray without a Monitor, because we do it from

'Tis further observable, that the Primi-

O

fo

b

po

tive Christians constantly turn'd their Faces

Apol. c. 30.

Adv. Celf.

lib. 7.

Of their praying toward the our Hearts.

towards the East in their publick Prayers, as East. Tertullian affures us in his Apology [Nos ad Orientis regionem precamur] We pray towards the East; for which cause, as he there adds, they Cap. 16. were charged by the Heathen with reverencing and adoring the Sun. But feveral reasons were render'd by them for this Custom; and amongst the rest that which seems chiefly to have prevail'd, was the respect they had to Christ in their Prayers, whom they found stiled in the Prophets [avatohi] the East, according

cording to the Translation of the LXX, which they constantly follow'd. This Verfion arose from the Ambiguity of the Hebrew word [nos] which fignifys, not only the Branch, as our Books render it, but also the East, as the Septuagint has it in those Prophecies, where 'tis used of our Saviour, and which are applied to him in the New Testament. Thus Clemens Alexandrinus tells us, that bere- Strom.1.7. in they had respect to Christ, because as the East is the Birth and Womb of the natural day, whence the Sun which is the Fountain of sensible Light does arise and spring; so Christ, the true Sun of Righteousness, who arose upon the World with the Light of Truth, when it sat in the Darkness of Error and Ignorance, is in Scripture stiled the East, and therefore our Prayers are direded thither. For this reason also Tertullian writing against Valentinus, calls the East the Figure or Type of Christ. Upon this consideration especially, they pray'd with their Faces turn'd towards the Eastern part of the World, as well as built their Churches towards the same Quarter, as we have noted above.

0

1

a

n 5

. y:

0

y

30

m

1-

es

as

id be

ey

g

13

ıd.

to

0

i-

C-

g

After they had begun their publick Servi- Of reading ces by Prayer, they usually proceeded next the Scripto the reading of the Scriptures, both of the tures, &c. Old and New Testament : For that this was Publick a constant part of the publick religious Wor- Assemblies. ship of the Antients, we are assur'd both by Justin Martyr in his second Apology, and by Tertullian in his Treatise of the Soul. former tells us that in their publick Assem- P. 98. blies were read both the Commentaries of the Apostles (as he stiles the Writings of the New Testament) and also the Writings of the Prophete. Pp 2

The J. M. Apol.

c. 39.

phets. And the latter of these Fathers, in giving an account of the several Branches of their solemn Worship, which shall be mention'd in their proper places, among others tells us [Scripturæ leguntur] that the Tert. de Anima,c.3. Scriptures were read amongst 'em. How large a Portion thereof was read at one meeting is uncertain, feeing they had no stinted Proportion, but vary'd therein according to the Circumstances they were under, being sometimes broken up fooner than ordinary by their Persecutors. Therefore Tertulian tells T. Apol. us, They read the Scriptures, according as the Circumstances of the Times would admit. And J.M. Apol. Justin Martyr informs us, that the Clerk 2. p. 98. read so much as was esteem'd sufficient. not amiss for us farther to observe, that they did not only read the Canonical Scriptures, but several of the Writings of such Apostolical Men as were eminent for their Dignity and Piety, were also publickly read in the Assemblies of Christians. This Account Dionysius Bishop of Corinth, who liv'd in the fecond Century, gives in his Letter to Sota Bishop of Rome, in the following expressi-Ap. Euseb. ons. This Day therefore being the holy day of 1. 4. c.23. the Lord we have now past over, wherein we read over your Epistle, which (as also the former Epistle of Clemens written to us) we continuing to read henceforward, shall abound with most excellent Precepts and Instructions. And in another place Eusebius, speaking concerning Hermas's Book entitled the Pastor, tells us, that Hist. Eccl. tho it was not to be esteem'd as the Divine Writings, yet that it was judged a very useful Book; 1. 3. c. 2. and thereupon fays, we know it is at this time publickly read in Churches. And S. Ferom fays

T

qu

na

th

m

an

ing

the

the same of the Writings of St. Ephrem the De Scripe. famous Deacon of Edeffa, That in some Chur- Ec. in V. ches they were publickly read after the reading of Ephrem.

the Holy Scriptures.

9

e

.

y

S

e

d

is

y

5,

ſ-

y

ne

nt

ne

ta

li-

of

ad

E-

ng

x-

0-

r-

at

ri-

k;

me

ys

he

Singing of Psalms seems in those Churches of their of the first Ages, to have follow'd next after singing of the reading of the Scriptures; for in this or- Plalms. der these two religious Services are mentioned by Tertullian in his Apology, when he is giving an account of their publick Worship. For after he has told us that [Scripturæ leguntur] the Scriptures were read; he then adds that [Psalmi canuntur] Psalms were fung among 'em. But whether they proceeded exactly in this order or no, 'tis without doubt that this always made a considerable part of the Christians publick Service, both in the times of the Apostles and in the next Ages; which therefore is mention'd by Pliny in his Epistle to Trajan, as a principal Branch of their Worship, that they met together to join in singing Hymns to Christ as God. This they found to be of excellent use, to elevate their Minds in Heavenly Raptures, and to sublimate their pious Souls into higher degrees of Admiration of God's Love and Bounty: Whence fuch are describ'd by Clemens Alexandrinus, to be continually blef- Strom. 1.6. fing and praising the Divine Being, and finging of Hymns and Pfalms to the Lord of all. The Writers of those days are found frequently and feverely condemning the Bacchanalian finging and roaring us'd by the Heathen; but they are no less frequent in commending the Christian Practice of blessing and praising God, by Thanksgiving and singing of Pfalms, as the last mention'd Father Pp 3

ex-

L. 2. c. 4. expresses it in his Padagogue. Yea, this was made the Characteristick Description of a good Christian; whence Tertullian, to shew the ill Consequence of a believing Woman Ad uxomarrying an Infidel, fays, What would her rem, lib.2. Husband fing to ber? Or, what would she fing to her Husband? And a little after, to shew the Happiness of that Couple who are both Christians, he adds, Psalms and Hymns are barmoniously founded forth between these, and they mutually excite one another berein; their

God. This was part of their daily practice, and recur'd as often as their Meals, as Cle-Strom. 1.7. mens Alexandrinus further informs us: A good Christian's Life, says he, is a continual Festival, bis Sacrifices are Prayers and Praises, reading of Scriptures before Meat, and finging

Strife being, who shall excel in singing to

of Psalms and Hymns at bis Table.

What Pfalms they sung.

The Pfalms that were fung in the Primitive Churches, were either fuch as are recorded in Scripture, or fuch as were compos'd by pious and devout Christians. Thus Tertullian informs us, that after the Lord's-

Apol.c.39. Supper they all sang a Hymn, either [De Scripturis fanctis out of the Bible, or elfe [De proprio ingenio] one of a more private Composure. As for the finging of David's Pfalms, the same Father particularly mentions the 133d as fung in his days: O how good and pleasant it is for Brethren to dwell together in Unity! &c. De Jejun.

p. 650.

This, fays he, you can't eafily fing, unless when you are at Supper, or in friendly Society with many Persons. And then that they also sung Hymns of a more private Composure, further appears by the Accusation brought against Paulus Samosatenus Bishop of Antioch, that

is

of

W

n

er

g

w

re

id

ir

to

2,

e-

A

5,

i-

d

-

3-

)-

-

e.

e

15

is

n

g

•

t

that be abolished those Psalms which were wont to Apud Eube sung to the Honour of our Lord Jesus Christ seb. lib. 7. as Novel, and composed by late Authors; and that be appointed Women, on Easter-day in the midst of the Church, to sing Psalms composed for the Commendation of bimself. The same Historian likewise tells us, that the Heresy of Artemon, who denyed the Divinity of Christ, Hist. Eccl. was confuted, not only by the Scriptures, l. 5. c. 28. and by the Writings of Justin, Miltiades, Tatianus, Clemens, and many other antient Writers, but also by the Psalms and Hymns that were formerly composed by the Faithful, which set forth the Praises of Christ, the Word of God, and ascribe the Divine Nature to bim.

After what manner they fung Pfalms and of the Praises, we are not so particularly inform'd manner of by the Antients; only Origen acquaints us, their fingthat they sang [Emmeros] in good Tune, and De Orat. [Συμφόνως] with Harmony, or with an or- Sect. 6. derly joining their Voices together: and this, as he further fays, they perform'd by the Affiftance of the Divine Spirit. Afterwards Alternate or Antiphonal finging came to be the Custom, wherein one part of the Congregation mutually answer'd the other; which Theodoret in his Ecclesiastical History Hist. Eccl. informs us, was first introduc'd in the Church 1. 2. c. 24. of Antioch by Flavianus and Diodorus in the Reign of Constantine, tho Socrates will have it to have been thus practis'd long before. This singing of the Christians with tuneful and barmonious Voices, Clemens Alexandrinus Pædag.l.2. thinks was shadow'd forth by those Musical c. 4. Instruments that are mention'd in the 150th Pfalm, concerning which he expresses himfelf after the following manner. We are

Pp 4

com-

and

the

lea

tio

had

281

in 1

wh

too

ana

of]

ber.

pro

con

of

find

met

diur

tenc

and

myf

they

eith

tue,

Impi

to u

info

cour

then

telli

under

reat

be C

mall

Pbra

rom

and

commanded to praise God on the Pfaltery, that is, on the Tongue, because the Tongue is the Psaltery of the Lord; and to praise him on the Harp, by which we must understand the Mouth; and to praise him on the loud founding Cymbals, by which the Tongue is likewise to be understood, which expresses the Voice by the knocking or coition of the Lips. When the antient Christians had gone thus

Of their Sermons.

far in their Religious Assemblies, the publick Ministers thereof next proceeded to preach the Word, as Tertullian intimates in the fore-mention'd place: for having told us how the Scriptures were read, and Pfalms fung; he then adds, that Sermons were pronounc'd. The Subject of the Preacher's Sermon was usually an Explication and Application of those parts of Scripture which had been before Apolog. 2. read, as Justin Martyr informs us. When, fays he, the Reader had ended, the President or Bishop made a Sermon by way of Instruction and Exhortation, to excite the Auditors to the imitation and practice of those excellent things they had heard. Hence Origen in his Discourse against Celsus calls their Sermons Explanations of the Lessons; and that his own were of this nature is obvious to all that read 'em. They usually preach'd about an hour at a time, as the same Father intimates in his Homity concerning the Witch of Endor, where speaking of the Copiousness of his Matter, he fays, if be should handle every part of it, it would require several bours, nor would the one bour which was allotted him be sufficient to discourse the several Heads thereof. When therefore the Lessons were long, and confifted, as they often did, of several Chapters, the Preacher past over divers things,

p. 98.

and only infifted on the most important, or. the most curious Passages therein. This we learn from the same Origen in the last mention'd Homily, wherein he intimates there had been then read the 25th, 26th, 27th and 28th Chapters of the first Book of Samuel, in the last of which that Story is contain'd: whereupon he tells his Auditory, they were too large and copious to be all expounded at once. and therefore be would only discourse of the Witch of Endor, and the Matters related concerning ber.

e

e

,

t

n

e

s e

f

1.

a is

r,

is

rt

ld

st

n

1-

)-

S,

The manner of their Preaching was in all The manprobability fomewhat various; but if we may ner of their conjecture concerning the Sermone of other Preaching. conjecture concerning the Sermons of other of the Antients by those of Origen, we shall find 'em generally compos'd in the following method. They usually began with an Exordium, and then explain'd one Verse or Sentence after another, shewing first the natural and literal Signification, and afterward the mystical meaning of the Words; and lastly. they concluded with a futable Application. either by way of Exportation to Piety and Virtue, or by way of Debortation from Vice and Impiety, as that Father represents the same to us in his Treatise against Celsus. He also Lib. 3. informs us presently after in the same Discourse, what care they took to accommodate themselves to the Capacities of their Hearers. telling us. If their Auditors were prudent and understanding Persons, then they scrupled not to reat before em of the most profound Mysteries of be Gospel; but if they had attain'd only to a mall measure of Knowledg, and in the Apostle's Phrase had need of Milk, then they conceal'd rom 'em those deep and obscure Matters.

Accor-

La

an

mo

15

for

10

the

in l

wh

Chi

'em

bef

tene

lt w

leve

othe

thei

they

how

the

read

as ti

men

to be

10. a

either

y wi

he fur

Of their Preachers.

According as occasion requir'd, and opportunity offer'd it felf, their Sermons were either one or more at the same Meeting. Justin Martyr only speaks of the Bishops preaching by way of Instruction and Exhortation to the practice of those things that had been read, as we have noted before. But fometime the Bishop appointed one or more of the Presbyters also to discharge that Work, who usually preceded him therein, as the Constitutions call'd Apostolical inform us; wherein 'tis order'd, that after reading the Gospel, the Presbyters should embort the People one by one, and after all the Bishop, as 'tis fitting for the Master to do. But tho none might do this without a permission from the Bishop, who prefided in the Congregation, yet fometimes by his appointment even Laymen being qualified for it were call'd forth to this Service. Of this we have a memorable In-Stance in Origen, who going from Alexandria in Egypt to Palestine, did there, at the defire of the Bishops of that Country, publickly preach in the Church, and expound the Scriptures, tho he was not yet in Holy Orders. And when Demetrius the Bishop of Alexandria was offended at it. Alexander Bishop of Jerusalem, and Theothistus Bishop of Cefarea, wrote to him in defence thereof coura Apud Eu- after the following manner: Whereas you bavin feb. lib. 6. write in your Letter, that it was an unprecedented confir Cafe for Laymen to preach in the presence of And lignif of bis Conco well di

C. 19.

Bishops, therein you wander from the truth; for wherefoever any are found that are fit to profit the Brethren, they are wont to be call'd forth by

the boly Bishops to preach to the People. Evelpis was defir'd to preach by Neon Bishop of

Laranda

Laranda, and Paulinus by Celfus of Iconium. and Theodorus by Atticus of Synnada, our most beloved Brethren; and 'tis probable the same is also done in other places, tho we are not in-

form'd of it.

-10 ei-

ng.

ops

orhat

re. or

hat

as

us; the

ople

ting

do

op, me-

be-

this

In-

dria

esire

ckly

the Or-

o of

inder

shop

reol

you ented

e of

profit

anda

These Exercises of Divine Worship were of the fornot only perform'd in the Morning, but in wardness of the Afternoon also, as Chrysostom assures us the People in his 10th Homily to the People of Antioch, to hear. wherein he commends 'em for coming to Church after Dinner, yea for that, as he tells em, they then came in greater numbers than before; and that instead of sleeping, they atunded to hear the Divine Law expounded to 'em. It were easy to evince the same thing from everal Passages in St. Bafil, St. Augustin, and others, who frequently refer in some of their Homilies to those Sermons which they had preach'd in the Morning. But low many foever were those pious Discourses, the People were generally in those Ages ready to receive 'em, and flock'd thereunto s to their spiritual Meals and Entertainments. We meet together, fays Tertullian, Apol.c.39. to bear the boly Scriptures rebears'd to us, that b, according as the times require, we may be hiber forewarn'd or corrected by 'em; for certainy with these boly words we nourish our Faith, enwurage our Hope, seal our Confidence, and by having them frequently inculcated are the more confirm'd in Obedience to the Divine Precepts. And St. Chryfostom in his 4th Homily on Isaiah ; for sgnisses, that it was the great Incouragement of his Ministry to see such a famous and cheerful th by Concourse of People, and that they appear'd so So well dispos'd, and so desirous to hear; which, as hop of he further tells 'em, put a greater Honour on their

their City than all the other Prerogatives and Ornaments thereof.

Of the Difmission of the Hear-

When the work of Preaching was over, they again address'd themselves to God in Prayer for the Catechumens, for the Penitents, and others, according to their respective Qualifications and Conditions; and then each particular rank of Persons departed as soon as the Prayers that concern'd 'em were over. as is prescrib'd in the 19th Canon of the Laodicean Council. Yea, then the Catechumens and all others that might not communicate at the Lord's-Table were wont to be publickly order'd to leave the Assembly, the form of which in the Latin Church was [Ite, missa est] Depart, there is a dismission for you. Hence it came to pass that the whole Service, till the time that the Hearers were dismis'd, was afterwards call'd [Missa Catechumenorum the Mass or Service of the Catechumens, as the Celebration of the Eucharist was call'd [Missa Fidelium] the Mass or Service of the Faithful: in which Notions alone the word is to be met with in Tertullian, and other antient Writers of the Church. Indeed in latter times when the Discipline of the Catechumens came to be laid aside, the Name Missa was appropriated to the Lord's-Supper; and hence the Romanists apply it to that which they call their Mass, tho no Instance can be produc'd out of any approv'd Writer of the first four Centuries that 'twas us'd in that sense which they have now impos'd upon it. and a day off of es People, and that they appeared jo

and to definent to hear; which, as

no standil vates to the part of C H, A P.

01

wh

to

the

Sac

whi

bef

ly t

to 1

this

give

WOT

mon

Mil

obli

whe

nera

this

Cicer

That

Nam

ty th

to G

maki

their

brea

Relig

Vine .

Or-

ver,

nts,

each

oon ver,

the

:hu-

mu-

be

the

was

Mion

hole

vere

Ca-

the

Eu-

Mass

ions

ian,

rch.

e of

the

d's-

t to

In-

was

im-

P.

CHAP. VIII.

Of the Holy Sacraments, and particularly of that of Baptism.

TAving consider'd in the foregoing Chap- Of the Sa-La ter those parts of Divine Worship, craments. which were, at least in great measure, common to the whole Assembly, we shall in this and the following Chapter discourse of the two Sacraments, of Baptism and the Lord's-Supper, which were peculiar to the Faithful. But before we proceed, it may not be amiss briefly to observe how these two Institutions came to be call'd Sacraments by the Antients, tho this Denomination be no where expresly given to 'em in the holy Scriptures. word [Sacramentum] Sacrament, was commonly us'd by the Roman Writers to denote a Military Oath, whereby the Soldiers folemnly oblig'd themselves to be faithful to the Cause wherein they were ingag'd, and to the Generals who had the Command over 'em. In this sense we find the word us'd by Livy, by Liv. Hist. Cicero, Horace, and other Latin Authors. 1. 22. That Oath seems to have been call'd by this Tull. de Name, because of the Sacredness and Solemni-Hor.Carm. ty thereof, for that they therein appeal'd 1, 2. Ode to God, as a Witness of their Fidelity in 17. making it, and as a Judg and Avenger of their Profaneness if they should be guilty of breaking it; whence Cicero stiles an Oath a De Offic. Religious Affirmation. Now because the Di-1.3. vine Oracles frequently speak of Christians under

nil

thi

mi

M

Pla

len

me

fto

Jul TTE

ftil

his

mus

pho

inde

info

Con

cons

vere affür

phat

to de

Chu

but thod

Dif

appe thers

Ages fuffic:

under the Notion of Soldiers, and fuch as are engag'd in a Spiritual Warfare, to which they folemnly oblig'd themselves in their Baptism, and renew this their Obligation whenever they approach the Lord's-Table; hence the Antients attribute the Name of a Sacrament to these two Christian Rites.

Ad Martyr. c. 3.

And therefore Tertullian tells us, we were then call'd into the Army of the living God, when we answer'd to the words of the Sacrament, meaning doubtless the Answers that were given at Baptism. And Arnobius represents one that denies the Faith, as a Person that depofites or casts off the Sacraments of that War-

Advers. Gentes. 1. 2.

fare to which we are call'd in order to obtain Salvation. And to the same purpose Tertullian speaks, when he endeavours to prove the unlawfulness of a Christian's taking upon

De Coron. him a Military Life, demanding, Whether Milit.c.11. any Man can think it lawful to oblige himself by a Human Sacrament after be bas bound bimfelf by a Divine one, or to engage himself to another Master after Christ? From these Pasfages it sufficiently appears, that therefore these Ordinances were call'd Sacraments by the Primitive Fathers, because therein Chris stians were esteem'd solemnly to engage themselves as by a facred Oath to be faithful to the great Captain of their Salvation against their Spiritual Enemies, the World, the Flesh and the Devil.

> But because Baptism was the Door by regul which Persons were receiv'd into the Christox is stian Church as Members thereof, we shall contimploy the remainder of this Chapter in hope discoursing distinctly concerning the same of the And we will first enquire about the Admiticks.

niftrators

nistrators by whom, and the Subjects to whom this Sacrament was administred in the Primitive Church. Then we'll consider the Manner wherein, the Time when, and the Places where this Ordinance was usually fo-

lemnized in those Ages.

85

ich

eir

ion

le;

fa

tes.

ben

ben

an-

ven

one

epo-

Tar-

tain

Ter-

OVE

pon

etber

nfelf

bim-

If to

Paf

fore

s by

Chri

gage

rators

As to the Administrators of this Sacra- Of the Adment, they were usually the Bishops or Pa-ministrafors of their respective Churches. Thus fors of Justin Martyr tells us it was perform'd by [Tpoés as] the President, whom Tertulian files [Antifes] the Superintendant; and in his Discourse of Baptism he tells us FSummus Sacerdos qui est Episcopus the High Priest who is the Bishop, administred the same. He indeed quickly after in the same Discourse informs us, That by the Bishops Permission and De Baptif. Consent, it was perform'd by Presbyters and Dea- p. 602. ions; yea that in cases of necessity, Laymen were permitted to baptize: but withal he there assures us, That under no pretence of necessity phatever, it was deem'd lawful for a Woman for to do. This last was indeed indulg'd in the Churches of some Hereticks of those times; but it was univerfally condemn'd by the Orthodox, and constantly fix'd as a note of Distonour upon those heretical Parties. as appears from Tertullian, Epiphanius and othful n a-thers. We may observe that in those first the Ages, there were many who esteem'd it not fificient, that Baptism was confer'd by a christics of those who had been baptized by Heredok in the Faith: whence sprang that samous shall controversy between Cyprian and Stephen Bier in hop of Rome, concerning the Rebaptization same of those who had been baptized by Hereddmi-ticks. The former pleaded for the necessity of

of it; and his Judgment therein was confirmed by a Synod of Carthage of 87 Bishops, who were summon'd to discuss that Question: notwithstanding which it was vehemently oppos'd by the latter. But of this Controverfy the Reader may find more in the preced-

P. 128. ing Life of St. Cyprian.

Of the Bapfants.

From the Administrators we proceed to tism of In- discourse of the Subjects upon whom Baptism was confer'd, and these were of two forts, viz. Infants and Adult Persons. far the baptizing of Infants is included in our Saviour's Commission, is not my Work now to determine; but that Infants were baptized in those early Ages of the Church, is evident from this fingle Confideration, That they were admitted to the Lord's Supper, as is known to all that are acquainted with Ecclefiastical History, and shall be further prov'd afterwards. Now feeing, as Justin Martyr in his fecond Apology affures us, Baptism was always requir'd to precede the Eucharift, and none were admitted to the latter without the former; hence it undeniably follows, that as Infants were admitted to the Lord's Supper in the Primitive Ages, fo they were also baptized. Moreover, the Opposition made against the baptizing of Infants by Tertullian, at the beginning of the third Century (which is noted by Du Pin and others as one of his Errors) evidently proves it was then practis'd, or at least pleaded for by others; not to mention the Citations made by Divines out of Irenaus, a more antient Author, who speaks of the regenerating of Infants, tho not in express terms of their Baptism. There was indeed a Controversy

1

C

f

ti

ti

le

V

T

RO

th

tei

wl

the

D

Ru

an

See above p. 105.

fir-

ps,

n:

tly

er-

ed-

to

ap-

.WO

ow

in

ork

ap-

, is

bat

s is

cle-

b'vd

rtyr

ism

cha-

atter

ably

the

they

ofiti-

s by

Cen-

TS as

was

ers;

Di-

Au-

f In-

their

rersy

in

in Cyprian's time, viz. about the middle of the third Century, whether Infants should be baptized on the second or third, or whether not till the eighth Day after their Birth, in conformity to Circumcision; but there was no Controverfy between those Litigants, whether they should be baptized or no. For the resolving this doubt, St. Cyprian sitting in Council with 66 Bishops, lets Fidus who had propounded it know, That it was not necessary to be defer'd so long; and that it was their universal Judgment, that the Mercy and Grace of God in Baptism, was not to be denied to any tho newly born. And Augustin speaking of this Determination affirms, That it was then no new Doctrine, but that Cyprian herein kept to the Faith of the Church.

Thus much for the Baptism of Infants; Of the Bapbut the main body of the baptized in those tism of the

days were Adult Persons, who coming in dai- Adult. ly in great Numbers to the Faith, were received in at this Door. These were usually for some considerable time catechized, and train'd up in the Principles of Christianity, till having given good Proof of their Knowledg therein, and of the Sobriety of their Lives, and of the Regularity of their Conversations, they were at length baptized. This is the Account Justin Martyr in his Apology to the Emperor Antoninus gives of this matter: We will, fays he, bere relate after what manner we dedicate our selves to God, when we are renew'd thro Christ. All those therefore who are persuaded of the Truth of our Dollrine, and promis'd to live according to our Rules and Laws, are commanded with Prayer and Fasting to beg the Forgiveness of their Sins, Qq and

and we also pray and fast with 'em: After this we lead'em to the Water, and they are regenerated in the same manner, as we our selves were regenerated; for then they are wash'd in the Water, in the Name of the Father and Lord God of all things, and of our Saviour Jesus Christ. and of the Holy Ghoft. And, as he adds, After we have thus baptized him that believes, we conduct him to the Place where those whom we call Brethren are affembled, to pray earnestly to God both for themselves, and for him that has been illuminated or baptized, and for all others in all Places, that we may be worthy Disciples of the Truth, Observers of the Divine Commands, and conversant in all good Works, for the obtaining Eternal Salvation. With this also agrees the Account given by Origen, of the reason why the Candidates of Baptism were so long Cont. Celf. kept in the flate of Catechumens, viz. That they might give Demonstrations of the reality of their Purposes, by the Change of their Lives. and the Purity of their Conversations. For, as headds, we do our utmost, that our Congregations may confist only of good and wife Men.

1. 3.

Of the Renunciation made in Baptism.

As to the manner of Baptism, 'twas doubtless in the Age of the Apostles administer'd with great Simplicity, probably without any other Formality than Prayer, and pronouncing the Words of Institution; but after-Ages added many Rites and Ceremonies thereunto. One of the most antient of these was, as we have just reason to conclude, the folemn Interrogation of the Person to be baptized, Whether he renounc'd or abjur'd the Devil and all his Works, the World and all its Pomps and Vanities? And the Parties solemn and professed Renunciation thereupon. Of these Baptismal

I

is

l-

es

n

d t,

f-

pe

pe

to

en

in

be ls,

n-

es

n

ng

at

ty

5,

as

a-

tod.

a-

0-

ut

ies

fe

he

p-

vil

2ps

nd

efe

ial

Baptismal Questions, Dionysius Alexandrinus speaks, in his Letter to Xystus Bishop of Rome, wherein he writes of a certain scrupulous Person, who was greatly troubled a. Ap. Euseb. bout his own Baptism, which he had receiv'd 1. 7. c.9. from Hereticks, when being present at the Administration of Baptism among the Orthodox, he heard the Questions and Answers therein. These Questions Firmilian calls the Ap. Cypr. lawful and usual Interrogatories of Baptism. The first Question the Minister propos'd, was to this purpose: Do you renounce the Devil, the World, and the Flesh? To which he answered, I do renounce them. When, says Tertullian, we are baptized, we renounce the De Coron. World, the Devil, and his Angels: and to the Milit. p. very same purpose he speaks in several pla- 336. ces of his Writings. After the like manner also St. Cyprian writes in his 27th Epistle, When we were baptized we renounced the World; and in another place he fays, The Servant of God has renounced the Devil and the World; and the same sense he expresses often in his Epistles. The next Question ask'd the Perfon to be baptized was, Whether he believed all the Articles of the Christian Faith? To all which when repeated, he professed his Assent, as Justin Martyr informs us. And Cyprian also lets us further know, that when any one Epist. 76. was baptized, they were wont to require a professed acknowledgment of the following short Creed, and demanded of him to declare, Whether he believed in God the Father, Christ his Son, and the Holy Ghost? Whether he believed the Remission of Sins and Eternal Life, by the Holy Church? These Articles of Faith, to which every baptized Person declar'd Qq 2

clar'd his Consent, are called by Novatian [Regula Veritatis] the Rule of Truth : Yea tome Interrogation of this kind, is not without reason thought to be so antient, that it is alluded to by the Apostle Peter when he speaks of the Answer of a good Conscience towards God in Holy Baptism. To these Interrogatories the Adult answer'd themselves, but it was counted sufficient for Infants to anfwer 'em by their Sponfors or Sureties; of whom Tertullian speaks in his Treatife of Baptism, where he advises the delay of baptizing young Children ! For what necessity is there, fays he, that Sponfors should expose themselves to danger, who thro Death may fail of the performance of their Promises, or may be deceived by the wicked Dispositions of those they promile for?

De Bapt. p. 603.

Of Immertion in Baptim.

When they had proceeded thus far, the Person baptized was wholly immers'd or put under Water, whereby were most significantly express'd the three great Ends and Effects Dr. Cave. of Baptism: for as in Immersion there are in a fort three several Acts, a putting the Person into the Water, his abiding there for a little time, and his rifing up again; fo by these were represented Christ's Death, his Burial, and his Resurrection; and in conformity thereto our dying to Sin, the Destruction of its Power, and our Resurrection to a new Course of Life. This was doubtless the universal Practice of the first Christians, from the Apostles times; and therefore St. Barnabas in his Catholick Epistle describes a baptized Person, by his going down into the Water in the following Words: We go down into the Water full of Sin and Filth, but we come

Chap. 11. in Dr. Wake.

up

up with Fruit and Benefit in our Hearts. Tertullian in the second Chapter of his Book of Baptism tells us, some were harden'd in their Minds against this Sacrament, because the Person baptized was [in Aqua demissis] put down into the Water without Pomp, without any new or costly Ornament, and dipt at the Pronunciation of a few Words: and Justin Martyr fays, that Γέν τῶ ὑδατι λετρον ποιενται] they were washed in Water.

But the Immersion was the most usual and of clinical general Custom, and that which was earnest- Perfusion ly urg'd and pleaded for, yea no other feems or Sprinkto have been practis'd by the Antients in publick Baptism; yet they did not look upon Perfusion or Sprinkling as altogether unlawful, but it was admitted in cases of necessity. This is especially to be remark'd in their Clinical Baptism, viz. when sick Persons, whom they apprehended in danger of Death, were baptized in their Beds. An Instance of this we have about the middle of the third Age in Novatus, who being fick, and as was thought near Death, was baptized in bis Bed by Perfufion or sprinkling of Water, as Cornelius tells us Ap. Euseb. in his Epistle to Fabius. It must be granted 1.6. c. 43. this way of baptizing was not generally esteem'd so perfect as the other; and therefore Cornelius adds, if that may be called Baptism: and hence it was the Custom, at least in fome Churches, not to advance any to Clerical Orders who had been so baptized. An Example of this we have in the same Novatus, whose Ordination to be a Presbyter in the Church of Rome was oppos'd by all the Clergy, and by many of the Laity, because it was deemed unlawful for any one that bad been

Qq 3

bapti-

f

-

e

t

e

e

r y

S

-

-

a

e n

1-

-

r 1-

e

p

baptized by Perfusion in his Bed, to be received into the Order of the Clergy, as we are told by Eusebius in the abovecited Place. Tis true, they were at length prevailed on by the entreaties of the Bishop, to admit of his Ordination, which flews it was not esteem'd utterly unwarrantable. And therefore Cyprian not only allows, but pleads for the validity of it, in such cases of necessity, in his Epistle to Magnus, who wrote to desire his Opinion, whether those were truly baptized, who by reason of their Weakness were not [loti] washed or dip'd, but only [perfusi] had Water poured or sprinkled upon 'em. On fuch Confiderations Immersion is now generally difus'd in these Parts, and Sprinkling introduc'd instead of it, because of the tenderness of Infants Bodies, and the coldness of the Climate; tho Bp Taylor, Dr. Towerson, Dr. Whitby, and many other Learned Divines of our Church, plead for the Restitution of the former, as more agreeable to the first Institution.

Of Trine Immersion. As Immersion seems to have been always us'd in the Primitive Church in their publick Baptism, so this Immersion was usually repeated three times. We, says Tertulian, in his Book concerning the Soldiers Crown, are three times dip'd under Water, viz. once at the naming of each Person in the Holy Trinity, as he further explains it in his Discourse against Praxeas. And St. Ambrose in his Treatise of the Sacraments, yet more fully represents this matter to us. Thou wast interrogated, says he, Dost thou believe in God the Father Almighty? Thou repliedst I do believe, and wast dip'd, i. e. thou wast buried. Thou wast again

DeSacram.

ed

YC

e,

n-

i-

t-

1-

i-

-

is.

d,

ot

n

3-

g

1-

s

-

d

i-

0

S

k

n

.

-

tilen.

gain asked, Dost thou believe in our Lord Jesus Christ and his Crucifixion? Thou faidst I believe, and wast immers'd again, and therein buried with Christ. Thou wast interrogated the third time, Dost thou likewise believe in the Holy Ghost? Thou answeredst I believe, and wast dip'd Yea this was esteem'd so-nethe third time. cessary, that in the 49th of the Apostolical Canons (which Du Pin judges to be fram'd before the Council of Nice) 'tis decreed, That if any Bishop or Presbyter should baptize only with a single, and not with a Trine Immerfion, be should be condemned; and gives this as the reason of it, that the Lord commanded, saying, Go teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Others of the Antients indeed tell us, this was done to represent the Death, Carm. c. ? the Burial and the Resurrection of our Saviour, together with his three days continuance in the Grave : and St. Austin joins both these together, as the double Mystery of that antient Rite. But tho this Custom was for a considerable time in a manner universally observ'd, yet in some places, especially after the Controversies about the Trinity arose, it was otherwise, particularly in Spain, where they us'd only a fingle Immersion, lest they should gratify the Arians, who us'd three Immersions, to denote that the three Perfons of the Trinity were three different Substances, and gloried that the Catholicks did and held the same thing with 'em. At last the fourth Council of Toledo, towards the end of the 7th Century, ordain'd, That fingle Can. s. Immersion should be always used, and that this was sufficient to express the Mysteries of Baptism, Q9 4

gair

whi

wit

and

Spot

Chr

Th

me

bei

lay

be 1

sho

the

ca i

tha

put

of

on

at f

ted

Oc

reff

of

Th

ry (

refi

a C

viz of :

the

fle! fen

mu

her

day

of

tism, seeing the diving under Water fignifies Christ's Death and Descent into Hell, and coming out of it bis Resurrection; and the single Immersion expresses the Unity of the Godhead, while the Trinity is sufficiently denoted by the Parties being baptized in the Name of the Father, oc.

Of the Unation, &c. in Baptism.

About the beginning of the third Century, Men being difgusted at the Simplicity of this Institution, began to add divers Rites, which they thought would more fignificantly shadow forth the Grace therein bestow'd. Hence arose the Ceremonies of Unction, of Signing with the Cross, and Imposition of Hands, as Additaments to this Sacrament; of all which Tertullian speaks in his Treatife of the Resurrection of the Body. The Flesh,

De Refur.

Carn. c. 8. fays he, is wash'd, that the Soul may be cleanfed; the Flesh is anointed, that the Soul may be consecrated; the Flesh is sign'd, that the Soul may be fortify'd; the Flesh is overshadow'd with the Imposition of Hands, that the Soul may be enlighten'd with the Spirit. About the same time also they gave Milk and Honey (the usual Food of Infants) to Persons newly baptized, to fignify that they ought to be Newborn Babes. The Antients were also wont to put a white Garment on the Person baptized, to denote his having put off the Lusts of the Flesh, and his being cleans'd from his former Sins; and that he had obliged himself to maintain a Life of unspotted Innocency. Accordingly the Baptiz'd are, both by the Apostle and the Greek Fathers, frequently stiled [φωτιζόμενοι] the enlightened, because they professed to be the Children of Light, and engag'd themselves never to return again

e

-

f

y

f

f

e l

e

gain to the Works of Darkness. This white Garment us'd to be deliver'd to 'em with this folemn Charge, Receive the white and undefiled Garment, and produce it without Spot before the Tribunal of our Lord Jesus Christ, that you may obtain eternal Life, Amen. They were wont to wear these white Garments for the space of a Week after their being baptized, and then put 'em off, and lay'em up in the Church, that they might be kept as a Witness against 'em, if they hould violate the baptismal Covenant. Hence the Sunday after Easter was call'd \[Dominica in albis The Sunday in white, it being then that those who were baptized on Easter-Day put off their white Garments; as the Day of Pentecost was likewise call'd Whitsunday on the like occasion, as we have noted above.

The Time of administring Baptism was of the at first arbitrary, and Persons were admit- Time of ted to this Sacrament, as Opportunity and Baptism. Occasion was offer'd; but afterwards it was restrain'd to two solemn and stated Times of the Year, viz. Easter and Whitsuntide. They chose to baptize at Easter, in memory of Christ's Death and Resurrection; correspondent to which are the two Branches of a Christian Life signified in this Ordinance, viz. dying to Sin, and rifing again to newness of Life: and at Whitsuntide, in memory of the Holy Ghoft being pour'd forth on the Apofles, the same being in some measure reprefented and conveyed in Baptism. But we must know that by Easter and Whitsunday here, we are not to understand those two days only, but the whole intermediate space of 50 days between 'em, which was all in effect

effect counted festival, and Baptism administer'd therein. But tho these annual Times were thought sufficient for Persons in Health, yet in cases of Sickness and danger of Death, they might be baptized at any other time, for which there was the more frequent Occasion, because of the Opinion then generally received of the absolute necessity of Baptism to Salvation, whereupon Men durst not go out of the World without it. And withal it was then very usual for Persons to defer their Baptism till near their Death, out of a kind of Novatian Principle, that if they fell into any gross Sin after it, there would be no place for Repentance. These two Notions prevailing together, occasion'd that Clinical Baptism beforemention'd, which tho admitted in cases of necessity, was yet accounted less perfect, partly because administer'd by Sprinkling, and not by Dipping, and partly because Persons were suppos'd to defire it only from a fear of Death, and many times when not throughly Masters of their Understanding.

Of the Place of Baptisin. The Place of Baptism was at sirst without any Limitation, as well as the Time of it. Any Places, where there was a sufficiency of Water, as Justin Martyr speaks, were thought sit for administring this Sacrament, whether Ponds, Lakes, or Rivers, as Tertullian more particularly expresses it in his Apology, and in his Discourse of Baptism. They indeed usually chose such Places, where the whole Congregation might be Witnesses and Spectators of that Profession and Engagement which the baptized Person then took upon him. In following times, Baptism.

tifteria,

tift

wh

aft

tha

ftic

in t

ry

mig

tho

fed

ftat

don

bap

cou

zed

Pla

imp

long

tho

Hift

Nan

zed.

ever

to t

ceed

ing v

be bo

or in

any

Johr

in th

nuch

they e

more

ini-

nes

th,

of

her

ent

ge-

y of

urst

and

sto

ath,

t if

ere

on'd

yet

rfon

Bap. teria,

tisteria, or as we call 'em Fonts, were erected, which at first were built near the Church, and afterwards in the Church-Porch, to fignify that Baptism was the Entrance into the myfical Body: and at length they plac'd 'em in the Church it felf. These were built very large and capacious, not only that they might comport with the general Practice of those times, of Persons being totally immersed or put under Water; but because the fated times of Baptism returning but seldom, there were commonly great Multitudes baptiz'd at once. Yet many in those times could not be fatisfied, without being baptihese zed in Jordan, bearing a reverence to that Place, where our Saviour himself had been hich immers'd. This Constantine himself had long purpos'd, as Eusebius tells us in his Life, lmitho he was disappointed therein. The same ing, Historian relates in his Book of Hebrew d to Names, that at Betbabara where John baptimazed, there was a Place whither very many heir even in his time reforted, being desirous to be baptized there. This doubtless pronout ceeded from a mistaken Devotion; it being all one, as Tertullian remarks, whether one De Bapt. it. cy of be baptized in the Sea or in a Pond, in a River ught or in a Fountain, in a Lake or a Stream; nor is whe- any difference to be made between those whom tulli- John dipt in Jordan, or those whom Peter dipt his in the Tyber, unless it be thought that the Eu-Bap-nuch, whom Philip dipt in the Water, which Plathey chanced to meet with in their way, obtain'd t be more or less Salvation thereby. fion

CHAP.

WC an AI us'

Ev col

no

to the Ci

Co

obt

Wil

firf

bra

in

rece

nou

Pla fino

We

pla

in

Ho

fect

CON

taii

this

Rel

in a and

and

hav

Th

to

and

CHAP. IX.

Of the Administration of the Lord's-Supper in the Antient Churches.

of the Lord's-Supper.

of the time HE Administration of Baptism in the Primitive Church having been the Subject of the preceding Chapter, we shall in this treat of the other Christian Sacrament, viz. the Lord's-Supper. In discoursing of which we shall consider the Time and Place of administring this Ordinance, the Persons by whom, and those to whom it was communicated, and the manner wherein it was celebrated. The time of its Celebration was in general at the Conclusion of the other folemn Services of Divine Worship. Thus Fustin Martyr informs us in his so often mention'd Apology, that after the reading and preaching of the Word, and Prayer, then they proceeded to the Administration of the Eucharist. As to the particular time of the Day, Ter-De Coron, tullian tells us, that it was [in tempore victus]

Apol. 2. P. 97.

Milit. p. 337.

at Supper-time, as all understand his Phrase. But the probably this was at first the constant Season in imitation of our Saviour, yet 'tis certain in times of Persecution they laid hold of any opportunity for enjoying this facred Feast: whence that Father tells us in the same Treatise, that they receiv'd the Eucharist in their Assemblies before Day. And Pliny in his Epistle to the Emperor Trajan reports, that in his time the Christians were wont

wont to meet together before it was light and bind themselves by a Sacrament, &c. And Cyprian informs us, that in his days they Epist. 63. us'd to administer the same both Morning and Evening. From all these Instances we may collect, that the Primitive Christians esteem'd not any particular part of the Day essential to this Ordinance, and therefore varied in their Customs according to the variety of Circumstances. For a Conclusion of this Consideration concerning the Time, we shall observe that their Hearts were so inflam'd with the Love of their Redeemer in those first and best Ages, that they usually celebrated this Sacrament every day, as Cyprian in his Discourse of Prayer assures us; We daily receive, fays he, the Eucharist as the Food that nourishes us to Salvation.

Place where this holy Supper was celebrated, Place where fince, being a special part of their publick it was ce-Worship, it was doubtless perform'd in the places of their Religious Assemblies, which in the Apostles days were usually in the Houses of Believers; and in the time of Perfecution the Primitive Christians were often constrain'd to betake themselves to Mountains, Deserts, and other Retirements for this and the rest of the solemn Services of Religion. But after Christians came to be in a flourishing Estate of outward Prosperity, and Churches were erected with great Beauty and Stateliness, the Divine Offices began to have peculiar places assign'd 'em therein.

Then the Communion Service was remov'd

to the Upper or East-end of the Church,

and there administer'd on a Table of Wood,

We need not fay much concerning the of the

which

onyet aid his

per

the

ub-

l in

ent,

of

lace

fons

om-

was

ion

her

hus

ten

and

they

rift.

Ter-

us]

ise.

s in Eu-

nd jan ere

ont

which was afterwards chang'd into one of Stone, and both of 'em were frequently, the metaphorically, stil'd by the Fathers Altars, as the Eucharist it self in latter Ages was call'd the Sacrament of the Altar. Out of these publick Assemblies they us'd not to celebrate this Sacrament except in cases of necessity; the Justin Martyr informs us, that even in his time they carry'd part of the conse-

Apol. 2. p. 97.

The Administrators thereof.

even in his time they carry'd part of the confecrated Elements to some that were absent.

The Administrators of this holy Ordinance were the Bishops or Pastors, who were consecrated and set apart for the Ministration

of the Word and Sacraments; for as it was instituted by our Lord himself, so the Administration thereof was committed by him to his Apostles, and succeeding Ministers, to the end of the World. Therefore Tertullian

De Coron. informs us, that the Christians then received Milit. c. 3. this boly Mystery from the hands of none but the Presidents or Bishops; by which he must either mean, that it was confectated by them only, or else it must be understood as the particular Custom of that Church wherein he liv'd. However that was, Cyprian in his Treatise De Lapsis, tells us, that the Deacons offer'd the Cup to those that were present. And sutable to this is the Account that Justin Martyr gives us of the Administration of

Loco su- this holy Supper in his time, viz. That pra citato. when the President had set apart the Elements by Prayer and Praises, the Deacons gave to every one present of the consecrated Bread and Wine.

The Persons admitted thereto.

As for the Persons communicating, they were not indifferently all that in any measure profess'd the Christian Faith, as Origen

n

in

not

Bri

thi

in

for

the

tho

for

gen

pois

noi

lov

exc

not

app

bec

the

the

the

to t

Chor

Lor

ana

wh

we

we

of

Lo

ly Sac

the St.

Ch

bee

the

1

e of in his Commentary on John tells us: It does the not, fays he, belong to every one to eat of this ltars. Bread, and drink of this Cup. Concerning was this Justin Martyr more particularly speaks t of in his Apology: 'Tis not, fays he, lawful ot to for any one to partake of this Food which we call es of the Eucharist, unless he first believes the truth of that those things which are taught by us, and is wash'd conse- for the remission of Sins in the Laver of Regeneration, and so lives according to the Appointment and Laws of Jesus Christ. Now since none but the Faithful were admitted, it folation lows that the Catechumens and Penitents were was excluded: The former because they were Ad not yet baptiz'd, without which none might him approach the Lord's-Table; and the latter s, to because for their Sins they were cast out of allian the Church. Hence St. Cyprian speaking of eiv'd these, tells us, it was not allow'd to give 'em Epist. III e but the Eucharist till they had given full satisfaction to the Church for their Faults, lest otherwise they them should eat the Bread and drink the Cup of the the Lord unworthily, and so become guilty of his Body and Blood. Hence, as we have hinted before, his when the other parts of Divine Worship were ended, the Catechumens and Penitents And were order'd to depart before the beginning ultin of this Sacrament.

ance con-

t ei-

erein

acons

That

they

in

n of But the these were excluded from the Infants ad-Lord's-Supper, yet Infants were in those ear- mitted to ments ly Ages admitted to this as well as the other both the ve to Sacrament of Baptism. That it was so in ments. ana the third Century, appears by the account St. Cyprian gives us concerning an Infant of De Lapfis, Christian Parents, that had by some Pagans p. 94. mea been carried to an Idolatrous Sacrifice, and rigen there caus'd to eat Bread dipt in Wine; where-

whereupon being afterwards brought to the Christian Assembly, she kept her Mouth shut against the Sacramental Cup when offer'd her by the Deacon, who therefore pour'd fome into her Mouth by force, which she immediately cast out again. And that this was not only practis'd in St. Austin's time, but also deem'd necessary to the Salvation of Infants as well as Baptism, is manifest by what De peccat. he tells us in his first Book concerning the De-

Merit. Remiff. l. I.

& merit and Remission of Sins; where having brought many Testimonies from Scripture and Tradition to prove the necessity of both Sacraments to Salvation, he concludes as follows. Seeing therefore that no Man can hope Vid.Dal.de for Eternal Life and Happiness without Baptism, and the Body and Blood of Christ (by which he

usu Pac. 8.

trum 1. 1. understands the Eucharist) as bas been proved by so many Divine Testimonies, in vain is it promis'd to Infants without partaking of 'em. And in the 20th Chapter of the same Book he thus expresses himself: Let us, I say, bearken to the Lord, who speaks not here concerning the Sacrament of the boly Laver, but concerning that of his holy Table, to which none can rightly approach till be is baptiz'd. And then repeating the words of our Saviour, Except ye eat my Flesh, and drink my Blood, you shall have no Life in you; he adds, What can we defire more? What Reply can any one make to this, unless be will obstinately set himself against the most clear Evidence of Truth? Dare any one say that this Expression belongs not to Infants, and that they may have Life in themselves without partaking of Christ's Body and Blood? Furthermore he elsewhere, writing against the Pelagians, says,

Epist. 106. If they will yield to the Authority of the Apostk,

2

5

t

1

t

7

E

W

11

a

1

N

t

w

of

Y

CI

w

W

al ti the

thut her

ome

mewas

but In-

vhat

Deving

ture

as

bope

ifm,

h he

is it

ook

rken

the

that

ap-

ting

my

e no

ore?

lear this

they

king

he

ays,

fike,

or rather to that of the Lord and Master of the Apostles, who says, that none shall have Life in themselves, unless they eat the Flesh, and drink the Blood of the Son of Man, which they cannot do unless they are baptiz'd; they must at last acknowledg that Infants without Baptism cannot have Eternal Life. These Instances fully evidence that it was the usual Practice of the Church in those times, which Practice continued to the Reign of Charles the Great at the beginning of the 9th Century, as is prov'd by Bishop Taylor in his Treatise call'd, The worthy Com-Ch.3. S. 2. municant.

As for the manner of celebrating this of the Of-Sacrament, we may observe, that at least in ferings befome places the Communicants first made Sacratheir Offerings, bringing according to their ment. Abilities, Bread, Wine, &c. as the firstfruits of their Increase. Irenaus speaking of this, fays, We ought to offer to God the first- Cont. Hæfruits of his Creatures, as Moses commands, ref. 1.4. Thou shalt not appear before the Lord empty. By which, as he a little before explains it, we are not to imagine as if God needed thefe things, but that we may testify our Fruitfulness, and our Gratitude to him. And Cyprian in his De Oper. Treatise of Alms severely blames some rich & Eleem. Matrons for their scanty Oblations, after P. 218. the following manner. You who are rich and wealthy, do you imagine that you may partake of the Lord's-Supper without presenting a Gift? You that come to the Sacrament without a Sacrifice, what part can you have in that Offering which is made by the Poor? These Offerings were imploy'd for the relief of the Indigent, and for other uses of the Church; and particularly part of that Bread and Wine was Rr made

made use of for the Sacramental Elements, as

Justin Martyr intimates.

Of the A-gapæ, or Love-Feasts.

Moreover, some Portions of those Offerings were probably made use of to furnish the common Feasts, which in those times were constantly join'd with the Lord's-Supper, and were call'd Agapa, or Love-Feafts, as they are also stil'd by St. Jude in his Epiftle, because design'd to testify and maintain their mutual Charity and Kindness to each other. 'Tis probable this Banquet was eaten before the Lord's-Supper in the time of the Apostles, and in some of the Ages following, in imitation of our Saviour, who instituted that Ordinance immediately after the Passover; feeing St. Paul complains of fome who eat thereof to excess before the Church was But Chryfostom intimates.

Hom. 27. come together. But Chrysostom intimates, in 1 Cor. that in his time this Feast was not eaten till after the Communion; when, says he, the Congregation feasted together, and then departed. But at length great Inconveniences attending these Love-Feasts, the celebrating the same in Churches was prohibited by the Laodi-

cean Council, after which in a short time the Custom was wholly left off.

Of the holy Kiss.

Can. 28.

Apol. 2. p. 97. Before the Confecration of the Elements they were wont mutually to kiss and imbrace one another, as Justin Martyr informs us: and of this boly Kiss the Apostles likewise frequently speak in their Epistles. It was especially us'd at the Sacrament as a token of their unseigned Love, and that all Injuries and Offences were forgiven, according to the Command of our Saviour: When thou bringest thy Gift to the Altar, and remembrest that thy Brother has ought against thee, leave thy Gift before

IS

rlh

es

)-

5,

i-

in

h

en

ne

g,

at

1;

at

as

s,

be

d.

ıg

ne

li-

he

ts

ne

of

t-

ly

eir

nd

he

g-

by

e-

re

fore the Altar and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift. As the Men and Women had two diffinct Places in the Church, so this Ceremony seems to have been performed by the Men and Women separate from each other. Thus the Apostolical Constitutions determine, These Lib. 8 c. io. things being done, let the Men apart, and the Women apart salute one another in the Lord with a Kiss. But Origen seems to mention this In Rom. Practice as peculiar to the Brethren only.

The Sacramental Elements were conse- The mancrated by reading the words of Institution, ner of celeand by Prayer; whence Origen in his Com- the Samentary on St. Matthew calls them, the Food crament. which is sanctified by the Word of God and Prayer. And Irenaus tells us, that when the Cont. Hz-Bread and Wine receive the Word of God, they ref. 1. 50 become the Eucharist of the Body and Blood of c. 4. But Justin Martyr in his Apology gives us yet a more distinct account of this Bread and Wine, says he, mingled matter. with Water are offer'd to the President, who taking them gives Praise and Glory to the Father of all, through the Son and the boly Spirit; and when he has largely given Thanks, and ended his Prayer and Praise, all the People that are present fay Amen. And when the President has thus given Thanks, and the People said Amen, the Deacons distribute the Elements to all that are present, and also carry thereof to the absent. And a little after he fays, Bread and Wine with Water are offer'd to the President, who according to bis Ability sends up Prayers and Praises - — and then the consecrated Elements are distributed to every one of the People. From the account given by this Father, we may observe Rr 2

observe that they then mingled Water with

the Sacramental Wine, and carry'd some part of the consecrated Elements to those that were absent; tho we have no intimation in the Apostolical Writings of either of Ad Cacil, these Practices. Cyprian indeed largely pleads Epist. 63. for the former as the only warrantable Tradition deriv'd from Christ and his Apostles, and attempts to shew many mystical Significations intended thereby. He likewise intimates, that he had been particularly warn'd of God to celebrate the Sacrament in this way; an Argument which that good Man not feldom produc'd to determine a Controversy, when others seem'd too weak for that

Of their Gesture.

purpose.

In what Posture the Antients receiv'd this Sacrament we have no certain account. The Apostles indeed at the time of its Institution lean'd on their sides while they were eating, which was the usual Gesture of the Jews at their Meals; but how long this manner of receiving continued we find not. Apud Eu- Dionysius Alexandrinus in an Epistle to Pope

C. 9.

feb. lib. 7. Xystus intimates that it was the Custom in his time for the People to stand at the Lord's-Table; but whether that manner of Participation was universal, or peculiar to the Church of Alexandria only, is uncertain. However this be, 'tis evident, as Valefius remarks upon that Passage, the Gesture now us'd of kneeling at the Sacrament could not be then observ'd; seeing, as we have noted De Coron. before out of Tertullian, they counted it a Sin to worship kneeling on the Lord's-day, and also observ'd the same Custom all the time between

Milit.

p. 340.

Easter and Whitsuntide, which were the princito

tb

in

les

ne

Pr

lu

as

A

S

fo

ing

we

us T

gra

post

pure

Con

Dea

Men

own

the

from

principal Seasons for celebrating this Ordinance.

After the reception of the Elements they The Confung a Hymn or Pfalm to the Praise of God, clusion of it. as Tertullian informs us. For having spoken of celebrating this Sacrament, he adds, Then every one is excited to sing a Hymn to Apol.c.39. God, either out of the Holy Scripture, or of a more private Composure. Furthermore, Justin Martyr in his Apology tells us, that to this Ordinance was join'd a Collection for the Poor, wherein every one gave according to his Ability; and what was gather'd was committed to the care of the Bishop, who with the same relieved the Orphans and Widows, and those that were in want thro Sickness, as also Prisoners, Travellers, Strangers, and in short all that were under necessity. And lastly, all was concluded with Prayer and Thanksgiving; and then they saluted each other again with a Kiss of Peace, as a Token of their hearty Affection and Amity, whence Tertullian calls this Kifs De Orat. [Signaculum Orationis] the Seal of Prayer; and fo the Assembly was dismis'd.

-

d is

n

)-

it

is

ne

u-

re

he

n-

ot.

pe

his

25-

cihe

in.

re-

wo

not

ted Sin

alfo

reen

the nci-

Before we conclude our Remarks concern- of the ing the Worship of the antient Churches, Customs obwe think it not amiss to observe what Eusebi- ferved aus relates out of Hegesippus concerning the mong the gradual Corruption thereof. While the A- Antients. postles lived, fays he, the Church continued a Hift. Eccl. pure and undefiled Virgin; but after the sacred 1.3. c. 32. Company of the Apostles was by various kinds of Death become extinct, and that Generation of Men who were accounted worthy to hear with their own Ears the Divine Wisdom, was gone, then the Conspiracy of impious Errors took its Rise from the Deceit of false Teachers. These, in as

Rr 3

much

much as not one of the Apostles was then surviving, did now at length with a bare Face attempt to preach up the Knowledg fally fo call'd. in opposition to the Dollrine of Truth. Among these Corruptions we may well reckon the giving of Milk and Honey to the Person newly baptized, their abstaining from the Baths the whole enfuing Week, abstinence from kneeling on the Lord's Day, and between Easter and Whitsuntide, their signing themselves with the Sign of the Cross in most of their Actions, &c. Concerning all De Coron. which Tertullian tells us, That if any one require a Scripture-Law for these and such like Observances, they will find none; but that as Tradition bad been the Author, so Custom was the Confirmer of them. To this we will add what the same Father elsewhere speaks concerning Custom in general. Custom, fays he, usually takes its beginning from Ignorance and Simplicity, which by time is corroborated into use, and so comes to be defended against Truth; but our Lord bas stiled himself Truth, and not Custom. Wherefore seeing Christ was always, and before all things, it follows that Truth was first and most antient: and therefore 'tis not so much Novelty as Verity that convinces Hereticks; for whatever is contrary to Truth is Heresy, tho it be an old Custom. In another place, speaking of the several Customs then us'd. he censures 'em after the following manner : That they are deservedly condemn'd as vain, seeing they are observ'd without any Precept, either of our Lord, or of his Apostles. And he fur-

ther adds, that fuch things are not to be ac-

counted religious but superstitious, as being af-

felled and constrain'd, proceeding rather from

Milit. p. 337.

Terr. de Virg. Veland. p. 385.

De Orat. P. 659

f

n

tł

in

ty

C

ti

ed

A

lil

th

th

Cariosity than Reason, and therefore to be abandon'd as Heathenish Observances. But however the Customs and Ceremonies then us'd in some Churches might be rejected by others, yet Charity was still maintain'd, and all were left to the Liberty of observing such Rites as they thought most convenient, which occasion'd a great variety of them, as we have already noted.

1.

e

n

¢

8

-

n

e

US

d

1-

d

to

10

5,

us

fa

e -

e-

1,

:

1,

į.

.

n

4-

CHAP. X.

Of the Discipline of the Primitive Church.

A S all Communities must necessarily have of the gefome Laws, and Penalties annex'd to neral Na. deter from the Violation of 'em, for pre-ture and exferving a due Order and Decorum among the cellency of Members thereof, fo it is likewise in the Discipline. Church of Christ. But herein is the difference between Civil and Ecclesiastical Government; that whereas the Laws and Penalties of the former are worldly and carnal, those of the latter are wholly spiritual, seeing, as Tertullian observes, 'tis not any Proper- Ad Scap. ty of Religion to use force in religious matters, p. 447. which ought to be willingly receiv'd, and not by Constraint. The Weapons whereby the antient Church preserv'd herself, and governed her Members, were spiritual, consisting of Admonitions, Excommunications, and such like Methods of dealing with 'em. the Discipline, with the Encomiums of which the Books of the Fathers so greatly abound,

Rr4

and

fa

C

B

CC

p

m

of

CC

le

70

tr

th

ce

'e

'er

fa

an

th

of

ni

re

Pe

Co

Ag

12

tel

fto

fro

the

Ar

eft

ers

Le

he

De

us,

fro

De Habit.

and concerning which Cyprian in particular speaks after the following manner: Discipline Virg. S. I. is the Preserver of Hope, the Support of Faith, the Leader in the way of Salvation, the Fewel and Nutriment of a good Disposition, the Mistress of Virtue, that makes us always abide in Christ, and perpetually live to God, and which will bring us to the Celestial and Divine Promises. Now that we may distinctly understand the nature of this Power, and how it was executed in the antient Church, we will enquire into the following things, viz. the Persons by whom, and the Crimes for which it was Then we'll consider the Nature of their Censure, and the Manner of their Proceeding therein, the Course Offenders took to get the Censure remov'd, and the Form of their Absolution.

The Persons was antiently exercifed.

The Ecclefiastical Court before whom Ofby whom it fenders were conven'd, and by whom they were censur'd, was the whole Church of which they were Members, and confifted both of Clergy and Laity. As the People could do nothing without their Bishops, so these on the other hand could do nothing in matters of Discipline, without the Consent and Approbation of the People. Thus our Saviour requires, that after more private Admonitions proving unfuccefsful, the Complainant should tell the Church, by which many of the Antients understood the whole body of a particular Congregation. So Tertullian feems to understand it: If, says he, you fear that Heaven is Shut, remember that Christ gave the Keys thereof to Peter, and by

Scorpiac. p. 612.

bim to the Church. And to the same purpose Ap. Cypr. Firmilian Speaks: The Power of remitting Sins, Epift. 75. fays

ı

n

6

e

e

5

S

e

r

S

e

y

h

h d

e

d

1-

-

-

1-

)-

-2,

tt

y e

s,

S

fays he, was given to the Apostles, and to the Churches which they constituted, together with the Bishops who are ordain'd to succeed'em. Accordingly Origen describes a Criminal as appearing before the whole Church, in his Commentary on Matthew; and Cyprian speaking of certain Officers of the Church, who had committed fome greatMisdemeanors, acknowledges, That he himself was not a sufficient Epist. 28. Judg of their Crimes, but that they ought to be tried before all the People. And the same Father being in exile writes to his People concerning Fælicissimus a Schismatick, and tells 'em, that if God pleas'd he would come to 'em after Easter; and then, says he, the Affair shall be adjusted, according to the Judgment and common Advice of you all. And in another place he blames the rashness of certain of his Presbyters, in admitting to Communion some that had fallen, and orders 'em to receive no more till the Church should be at Peace; and then, fays he, they shall plead their Epist. 10. Cause both before us, and before all the People. Again, speaking of the same matter, in his 12th Epistle, to the People under his Care, he tells'em, That when God should please to restore Peace to the Church, and bring him back from his Banishment, it should be examin'd in their Presence, and according to their Judgment. And how far the Consent of the People was esteem'd necessary for the restoring of Offenders, further appears by the same Father's Letter to Cornelius Bishop of Rome, wherein he writes to him after the following manner. Dearly beloved Brother, if you could be here with us, when those evil and perverse Persons return from their Schifm, you would perceive what difficulty

P

ti

P

p

of

W

ti

ti

W

ar

ru

M

in

D

ca

as

br

ſp

CO

fe

D

fre

in

an

kil

in

wa

A

fes

th

fu

W

T

for

ficulty I find in persuading the Bretbren to be appeas'd, and to consent they should be restor'd to Communion. But then on the other hand, as the Bishop could not administer Discipline without the Consent of the People. fo the People could not do it without their This is evident in that, when one of the three Bishops that had schismatically ordain'd Novatian came back to the Church. bewailing and confessing his Sin, the People Ap. Euseb. alone could not receive him ; but, as Cornelius

Lib.6.c.43. Bishop of Rome speaks in his Epistle to Fabius, thro the Mediation of all the People then present, we received him into the Communion of the Laity. And indeed the Bishops and Elders always prefided in the exercise of the Discipline, and in the Execution of the Cenfures of the Church, as Tertullian assures us in his Apology.

We are next to consider the Crimes for

The Crimes for which it was exercifed.

which Offenders were censur'd and punish'd in the Primitive Church; and these were in general all forts of scandalous Immoralities. as Covetousness, Drunkenness, Gluttony, Fornication, &c. Yea so zealous were they in those times for the Honour of Religion, that they inflicted severe Penalties, not only for the greatest and most bainous Enormities, but also for [Minora delicta] the leffer Faults, as Cyprian speaks, that so by bringing Offenders to publick fhame, they might prevent the malignant Influence of bad Examples, But by reason of the violent Persecutions in those days, the Sin which the Discipline of the Church was most frequently exercis'd against, was that of denying Christ, or falling from their holy Profession, of which Persons

er

ſ-

e,

ir

ne

ly

h,

le

us

i-

en

of

1.

ne

n-

us

or

ď

in

S,

y,

y n,

ly

5,

5,

f-

nt

ot

Se

36

3-1-

h

18

Persons became guilty three ways. Sometimes, and especially under the Dioclesian Persecution, this Sin was committed, by exposing the Scriptures to the Rage and Malice of their Enemies; and they that did this were therefore call'd Traditores. At other times Christians were overcome by Temptations, and actually facrificed to Idols, and were then stil'd Thurificati. And there were another fort, who to avoid Persecution corrupted the Heathen Magistrates, either by Money or Friends, to give 'em a Libel, signifying as if they had facrific'd to the Heathen Deities, tho they had not; and these were call'd Libellatici, and were proceeded against as having implicitely denied Christ, and brought a Reproach on Christianity.

The Cenfures of the Church were wholly The nature spiritual, and therefore the Sentence of Ex- of their communication is represented to us under Censures. several Appellations that shew it to be so. Dionysius Alexandrinus calls it a driving away Ap. Euseb. from the Church. Tertullian stiles it, A cast. 1. 7. c. 7. ing out, and expelling from the Communion of De Præscr. the Church: And Cyprian, a Separation from, 95. and an Ejection out of the Church, and a being killed with the Spiritual Sword. And Tertullian in his Apology tells us, That the Delinquent was banish'd both from Prayers in their religious Assemblies, and also from the familiar Converses of Christians; and as the consequence of it they avoided all friendly Conversation with fuch. Hence Irenaus, speaking of Hereticks who were all excommunicated, observes, That Paul enjoins us to avoid'em, and John Cont. Har. forbids so much as to wish 'em God speed, since 1. 1. c. 13. by so doing we communicate with their evil Works.

Such

Such also as totally abandon'd, and went off from the Christian Church of their own accord, were treated after the same manner:

1

d

0

t

t

C

to

tl

le

L

Ph

th

ſa

W

cli

dy

pr

N

F

feveral

Epist. 65. Those, says Cyprian, that being proud, fear not God, but go off from the Church, let no Man keep Company with 'em.

The Manner of their Proceeding.

Having thus consider'd somewhat of the nature of Excommunication, as practis'd in the Primitive Church, we shall next treat of the Form of their Proceedings therein, which feems to have been after the following man-The Offenders being summon'd before the Church, either appear'd or refus'd fo to do; if they would not appear, they were proceeded against not only for the Crime with which they were first charg'd, but also for Obstintay and Contempt, as Cyprian intimates in the following words. The Proud and Obstinate, fays he, are killed with the Spiritual Sword, while they are cast out of the Church. If they appear'd upon their Summons, then they had liberty to plead their own Cause, as the same Father informs us in an Epistle to his Reople concerning the Lapfed, wherein Epist. 10. he thus speaks, They shall plead their Cause before the Clergy and the whole Church. Having proceeded thus far, the Ecclesiastical Court consider'd the Defence made by the accus'd Persons, and all things were debated in common among 'em; so that whoever were excommunicated, 'twas by the Divine Suffrages of the People, as the same Cyprian phrases it. If the Delinquents were upon a due Scrutiny found guilty, the Church next proceeded to pass Sentence upon 'em, which Tertullian describes after the following manner. When at their publick Assemblies the

Cypr. Epift. 62.

Epist. 26 Epift. 40. ad Pleb.

F

C-

25

10

le

nof

h

1-

e

0

e

ie

i-

ıd

ib.

n

e,

0

n se

r-

e

e

1-

S

e

h

-

al

feveral parts of Divine Worship were ended, there follow'd Exhortations, Reproofs, and a Apol.c.39. Divine Censure; for, says he, the Sentence is pronounc'd with great gravity, as amongst those that are sure of God's beholding their Proceeding; so that it is one of the highest Emblems of the future Judgment, when the guilty Criminal is excluded from the Communion of Prayers, and from all holy Fellowship and Converses. This Sentence, as he informs us in the following Words, was wont to be express'd either by the Bishops, or one of the Presbyters that assisted him.

This tremendous Sentence had frequently The means a very awakening effect on those that fell un- of obtaining Absolution. der it, and caus'd 'em to be exceeding restless, till they were restor'd to the avour of God and his Church, and very importunate to obtain an Absolution from the Censures thereof, which is elegantly describ'd by the Clergy of the Church of Rome in their Letter to Cyprian. Let'em, fay they, knock at Ap. Cypr. the Church-doors — let 'em approach to the Epist. 31. Threshold of the Church, but not pass over it; let'em wait at the Gates of the Heavenly Tents, being arm'd with Humility, and a sensible remembrance that they have been Deserters-Let'em express their Grief by their Tears, and shew their Sorrow and Shame for their Crimes by Tertullian likewise after the their Groans. same manner describes such Offenders when waiting for Absolution, by their lying in Sack- De Poenic. cloth and Ashes, by their having a mortified Bo- p. 381. dy and a dejected Mind --- by their fasting, praying, groaning, weeping, and crying out Night and Day; by their falling down at the Feet of the Clergy, and on their bended Knees begging

Of the time of Penance.

begging the Prayers of the Faithful for 'em. If their Repentance was judg'd real, the Offenders were then permitted to continue at some parts of the publick Service in the Church, but not admitted to a full Communion with the Faithful, till they had given a sufficient Proof of the Sincerity of their Sorrows. The Space allotted for their Trial was call'd the time of Penance, which was fix'd fometimes to a greater, and fometimes to a lesser number of Years, and in some cafes it was to continue all the remaining part of their Lives; but how long and severe soever it were, they must patiently undergo it, no Absolution being ever granted till they had past thro the legal and compleat time of Satisfaction as St. Cyprian expresses it. There were indeed some extraordinary Cases, wherein the Church judg'd it necessary to shorten the usual time, and to alleviate the customary Severity of their Discipline to-Epift. 15. Wards Penitents, particularly in the cafe

Cypr. Epift. 59.

of approaching Death; as also when a vio-Epist. 54. lent Persecution was coming on. In these Cases it was thought meet that the Peace of the Church should be granted 'em, in order to their being fortified and prepared for the Battel, to which they were like to be called. But except in these and such like Circumstances Delinquents past thro the whole time of Penance, which had been impos'd on 'em;

Epist. 12. after which their Demeanour therein was examined, and if the same was approved, the Church proceeded to a formal Abso-

lution after the following manner.

On

6

(

C

C

r

1

f

fe

W

t

bi

P tl

th

h

hi

F

be

ro

th

W

CO

in

CI

bei

bir

ap

On the day fix'd for the Penitent's Resto- of their ration, he came into the Church with out- publick ward Indications of his inward Sorrow, be- Confession. ing cover'd with Sackcloth and Ashes, prostrating bimself at the feet of the Clergy and Laity, and with Tears earnestly intreating their Pardon and Forgiveness, as such a one is represented Hist. Eccl. in Eusebius. After this, he made a publick 1. 5. c. 28. Confession of bis great and bainous Crime, viz. of that particular Sin for which he had been censur'd, as Cyprian informs us. This was Epist II. requir'd as a necessary Prerequisite to Absolution, because, as Tertullian expresses it, from Confession springs Repentance, and by an De Poenit. Acknowledgment comes Satisfaction. No Of- P. 380. fender of what quality foever was abfolv'd without this open Acknowledgment; and therefore when Philip the Emperor, as Euse- Hist. Eccl. bius stiles him (tho others fay he was only 1.6. c. 34. Prefect of Egypt) would have join'd with the Faithful in the Churches Prayers, Babylas the Bishop deny'd him admission, because of his enormous Crime; nor would he receive him till he had made a publick Confession of bis This Confession of the Penitents being made with all outward tokens of Sorrow, usually so affected the Faithful that they fympathiz'd with 'em, and were mov'd with Pity towards'em. Hence Tertullian en- De Poenit. courages a repenting Criminal with mourn- P. 382. ing to confess his Faults before the whole Church, from this Consideration, that they being his Brethren would also weep with and over bim. And after the same manner Cyprian applies himself to those that had fallen in a time of Persecution: Mix, says he, your De Lapsis Tears with ours, and let your Groans be Sect. 27. coupled

the nue the nu-

n a eir rial

was mes ca-

foit,

Saere

fes, to the

to-

vioafes urch

eing bicb

in elin-

Pe-m;

ved,

On

coupled with our Sighs and Lamentations.

of Absolution.

Of the form When the Person to be absolv'd had thus made his open Confession, he was wont to kneel down before the Bishop and Clergy, who put their hands on him and bleffed him, by which Ceremony the Absolution was finally compleated. Thus Cyprian in-

Epist. 10. forms us, that they receiv'd a right to Communion by the Imposition of Hands from the Bishop and his Clergy; and adds, that this

Epist. 12. was esteem'd so necessary, that no one could be admitted to Communion till they had impos'd their Hands on him. The Penitents being thus absolv'd, were receiv'd into the Communion of the Faithful, and readmitted to all the Privileges of the Church from which they had been fo long excluded, as having forfeited the same by their Sins. But if the Person offending was one of the Clergy, he continued depriv'd of his Dignity, especially if his Crime had been scandalous and enormous, and was never receiv'd into the Church any otherwise than in the Capacity of a Layman, as appears by many Instances which we have in Eusebius, and others of the Fathers. Thus also it was decreed in one of the African Councils, viz.

Apud Cy- That all lapsed and Apostate Clergymen should prian. E- upon their Repentance be only admitted to Communion as Laymen, and be never more dignify'd with the Honour of any Ecclefiastical Function.

Of the di-

We shall conclude this Chapter with obfind Power ferving, that all these Judicial Acts were exof particu-lar Chur-ches. erted in each particular Church, without ches. This appears by the following Determination of a

Synod

lus

to

gy,

ed

on

in-

mthe

his

uld

m-

be-

the

itrch

ed,

ins.

of ig-

an-

re-

han by

ius,

was

viz.

ould

omgni-

ical

obexout

This of a nod

Synod in Africa: We decree, as that which is Apud Cymost just and equal, that every ones Cause be prian. Ethere beard where the Fault is perpetrated; feeing pist. 59. a distinct Portion of Christ's Flock is committed to each Pastor, which he is to rule and govern, as being to render an account of his Charge to the Lord. There was even in those early Times some difference between particular Churches and Bishops in their Discipline and Government; but still they maintain'd Peace and Unity with each other, of which we have a remarkable Instance in St. Cyprian: Among our Ancestors, says he, some Bishops Epist. 52 thought Adulterers were never to be reconciled to the Church, but to be perpetually excluded from the Communion thereof, who yet did not therefore withdraw from their fellow-Bishops, or break the Unity of the Catholick Church. Nor on the other band, did those who receiv'd Adulterers (viz. upon their Repentance) exclude those that did not receive 'em, but still maintaining the Bond of Concord, every Bishop order'd and direded bis own Ads, as being bimself accountable to God for his Proceedings therein. Upon immergent occasions indeed they often defir'd the advice and affiftance of neighbouring Bishops and Churches; and that they might be mutually helpful to each other, they sometimes met together in Synodical Assemblies, of which we need not inform those who are acquainted with the Writings of the Fathers.

CHAP.

Synod in Africa: We deere, as that which i April Co-

· * Peulling

meno of C. H. A. P. a XI. a 1 min a common

may have touch touch form

Of the Reproaches cast upon the Primitive Christians, together with the Defences they made for themselves.

Christians reproach'd for their mean Cir-

N Otwithstanding the unexceptionable Purity and the Excellency of the Christian Doctrine and Discipline in the Apostolical cumstances. Times, yet even then the Professors of it were a Sect every where spoken against, and therefore no wonder if afterwards they were loaded with various Reproaches by their malignant Adversaries. One thing urg'd by their Heathen Opposers as a ground of despissing 'em, was the meanness of their Circumstances. They esteem'd 'em, not only upon the account of their Poverty, but also in respect of their Parts and Learning, a very Adv. Gent. inconsiderable People. You, Tays Arnobius to 1. 3. p. 49. the Heathens, scorn and reject us as a rude and simple Generation of Men, and imagin that the Treasury of all Divine and excellent Knowledg lies open to your selves only. Thus likewise o. Celsus objected, that no wife and learned Men rig. cont. were admitted to the Mysteries of the Christian Cels. 1. 3. Religion; but that Fools, and senseless People, Slaves, silly Women, and little Children were esteem'd fit Disciples for the God whom they worship'd. And going on with the same Reflection he thus speaks, One may see Weavers, Taylors, Fullers, and the most clownish and ignorant Fellows, who before their Betters are as mute

P. 144.

p. 137.

MEET. P.

as Fishes, when they get a few Children and filly Women by themselves, who so wise and learned, who so full of Talk and so able to teach and instruct as they are? And much after the same manner Cecilius the Heathen discourses in Minutius Felix's Dialogue, to cast con-

tempt on the Christian Church.

1

d

e

y

1-

n

n

y

0

id

be

lg

Se

en

an

le,

re

ey

e-

rs,

10-

ute

as

This Charge probably took its Rife from Their Vin the Reflections made by St. Paul on the dication. Wisdom and Learning of the Heathen Philosophers; tho therein, as Origen answers Celfus, he intended not to decry the thing it felf, Cont. Cell but only the abuse of it. The same Father 1. 3. P. further replies, that this Accusation is ge- 137, 600 nerally speaking false, and proceeds from a Spirit of Malice, for as much as the Christian Doctrine calls and conducts Men to the most excellent Wisdem; which he proves by many Instances both from the Old and New Testament. If at any time, as he goes on, we refuse to produce our Instructions before the Doctors of Philosophy, 'tis not because of their Learning, but because they are Enemies to. Goodness and Virtue. After this he answers more directly, That the among Christians, as well as other Societies of Men, the vulgar and more common fort were not Persons of the most acute Wits, or skill'd in polite Learning, yet they wanted not considerable Numbers of eminent Scholars who had made a great proficiency in the liberal Sciences. This is a Breviate of the Defence which Origen largely makes against the Contempt cast on the Christians by that fubtile Adversary, and which he purfues thro many Pages. Arnobius also pleads Adv. Gent. the triumphant Success of the Christian 1. 26 Religion as an Argument of its Verity and -learns for Christianti ? Rade to this Ac

Excellency; and afferts, that in a fort time a great number of Orators, Grammarians, Rhetoricians, Lawyers, Physicians and Philosophers bad abandon'd their former Sentiments, and imbrac'd the Doctrines of the Gospel.

Christians injurious to Mankind.

Nay the Christians were not only recharg'd a proach'd upon the account of Poverty and pretended Ignorance, and therefore flighted as a useless Generation, but were often charg'd by their Adverfaries, as destructive and pernicious to Human Society, and as the procuring Cause of the Mischiefs and Calamities that befel the

Apol.c.40. Commonwealth. If the City, says Tertullian, be befieg'd, if any Mischief happens in the Fields, in the Garisons or in the Islands, they presently cry out, 'tis because of the Christians If the Tiber overflow the Walls of Rome, if the Nilus don't water the Grounds as it was wont, if the Weather be out of course, if an Earthquake, a Famine or a Plague bappen, they immediately exclaim [Christianos ad Leones] away with the Christians to the Lions. Demetrian the Proconful of Africk objected

Ad Demetr. p. 197.

to St. Cyprian, That they might thank the Christians for the frequency of their Wars, for the raging of Plagues and Famines, and that immoderate and unseasonable Rains binder'd the Fruitfulness of the Earth. Arnobius likewise

Adv. Gent. tells us, That the Heathen concluded it as sure l. 1. as if it bad been distated by an Oracle, that since the Christians appear'd in the World, it was almost ruin'd, and overrun with all kind of Evils, and that the Gods bad thereupon withdrawn their wonted Care and Providence from

buman Affairs.

The principal Answers which the Apolo-Defended against this gizers for Christianity made to this Accusation Charge.

tion may be refer'd to two Heads. First, they advis'd the Gentiles to look at home, and confider whether their own Wickedness was not the cause of these Miseries. To this purpose Tertulian put 'em in mind of what Apol.c.49. St. Paul had long before told 'em, viz. their offering Violence to their natural Notions of the Divine Being, and that when they knew God they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Hearts were darken'd; and they chang'd the Glory of the Incorruptible God into an Image made like Corruptible Man, and to Birds, and fourfooted Beafts, and creeping things. And therefore, as he infers, it was reasonable to suppose that God was more angry with them, who instead of Him worship'd Statues of Wood, or at best Genii and Devils, than he was with those who paid their Adorations to Himself alone. Furthermore they shew'd the Injustice of this Charge, in that the World had been no less afflicted before the times of Christianity than fince, which Tertullian in his Id. ib. Apology fully demonstrates by a very great number of Instances. And Arnobius challenges 'em to look over the Annals and Records in all Languages, and affures 'em, they Adv. Gent. Should therein find, that in this respect the times !. I. past were no better than those of which they so much complain'd. Yea, they doubted not to affirm, that if matters were impartially weigh'd, it would appear that Christianity, and the fincere Professors thereof did greatly conduce to the outward Prosperity of the World, Apud Euof which Melito in his Apology, and others of feb. Hift. the Antients give many undeniable Proofs. Eccles.1.4. More- c. 26.

A Vindication of their Morals.

Moreover, the Christians were not only despis'd by their Enemies as useless, and hated as if they had been injurious, but they further blafted their Reputation in respect of their Morals, and usually charg'd 'em as guilty of Sacrilege, Sedition, Treason, Incest, year and of murdering little Infants, and eating the Flesh of 'em at their Sacramental Feasts. as their Apologists pleaded many other things to clear their Innocence, fo they often importunately defire, that the most exact enquiry might be made into their Conversation, and that the most severe Penalties might be inflicted upon 'em, if after a fair hearing they should be found guilty. We befeech you, fays Justin Martyr to the Emperor, that those things which are charg'd on the Christians may be fearch'd to the bottom, and are willing, if they should be found true, that they may be more severely punished than others; but, as he further pleads, if they are not guilty, 'tis unreasonable that innocent Persons should suffer merely upon Reports and Clamours. And Tertullian boldly appeals to their Heathen Accusers in the following manner: If you are so certain that we are guilty, why are we not treated as other Malefactors, who have liberty to plead for themselves, both in their own Persons, and by their Advocates? whereas our Adversaries count it sufficient to fasten any publick Odium up-

Apol. e.

P. 54.

on us, if we do but confess our selves Christians, without ever taking cognizance of the Crimes alledg'd against us. Yea the Enemys of Christians, that were any thing just and impartial, could not but acquit 'em from these Reproaches. Thus Pliny the Younger tells the Emperor Trajan, That after the most strict enquiry

Lib. 10.

be could find no worse of 'em, than that they were wont to meet early to perform their Devotions, and to bind themselves under the most sacred Obligations to commit no Vice or Wickedness; and that as for their Religion, it was nothing else but an untoward and immoderate Superstition. Nay the very Oracles of the Heathen vindi- Euseb. de cated the Christians from those foul Aspersi-Vit. Const. ons; for Apollo not giving forth his Answers after the same manner as he had formerly done, confest it was because of those just Men that liv'd upon the Earth. And when Dioclesian inquir'd who those just Men were, one of the Priests that stood by reply'd, They were the Christians. This Constantine the Great declar'd he himself heard, when being a young Man he travel'd with that Emperor. and folemnly calls God to witness concerning the Truth of it, as the Historian assures us.

As the Heathens thus loaded the Persons of Their Vindi-Christians with Reproaches, fo they stigma- cation from tiz'd Christianity it self with a twofold De- of Atheism. famation, of Impiety and Novelty. They frequently represented the Christians as a Company of profane Atheists, and their Religion as the Atheifm, emphatically fo called, which is the Epithet almost constantly given it by Julian the Apostate, and others of its profess'd Enemies. This Charge was advanc'd against 'em, because of their despifing the Heathen Deities, and therefore in that fense they readily acknowledg'd the Truth of it, fince the Gods of the Heathen were frequently the most contemptible of Living Creatures. Thus Origen exposes the Egyptian Deities: When, says he, you ap- Cont. Cels. proach their Sacred Places, you shall find their 1.3. c.121.

Chappels and Temples adorn'd with beautiful Gates and lofty Porticoes; but being once entred you shall see nothing but a Cat or an Ape, a Crocodile, a Goat or a Dog, adored with the most solemn Veneration. Yea they worship'd and prostrated themselves before things wholly without Life, as Stumps and Statues, which ow'd all their Divinity to the Cost and Folly of their Votaries. And as these their Idols were first made by 'em, so, that they might worship and reverence'em, they were forc'd to defend, and oftentimes to cleanse'em from the Defilements of Swallows, Mice, Spiders, &c. as the Vindicator of Christianity in Minutius Felix, wittily derides 'em: In whose Worship, says he, there are many Fal. p. 20, things that deserve to be laugh'd at, and others that call for Pity and Compassion. No wonder then that the Christians were not asham'd to be call'd Atheists for denying such Deities as these were. But then in the proper Notion of Atheism, they no less truly than confidently vindicated themselves from being guilty of it. Altho we profess our selves Atheists, says Justin Martyr, in respect of those whom you repute to be Gods, yet we are no ways so in respect of the true God, who is the Fountain of all Excellences and Perfections, and entirely free from the least Contagion of Evil. Can we, says he a 1h. p. 60. little after, be Atheists, who worship the great Creator of the World, and exalt him, according to our Power, with our Prayers and Praises. believing that the only Honour that becomes bim,

is not to consume the Creatures in the Fire, which

be bestows on us for our Use, and for the Comfort

of those that want'em, but to approve our selves

thankfully to him by singing rational Hymns, as

Apol. Y.

p. 56.

Minut.

b

ti

C

fa

m

to

lis

in

04

th

cr

in

pu

bis

Ri

ye

60

Sup

wil

to

bin

gio

pro

rag

exp

ing

bur

the

he

Ki

out

elfe

stra

a grateful Return for the many good things we bave receiv'd, and to pour out our Prayers for those we yet expect, according to the Trust and Confidence we place in him? And to the same purpose Athenagoras pleads the Christian Cause against this Calumny. Did we indeed, Legar. pro. fays he, like Diagoras deny a Divinity, while Christ.p.s. we have so many and so powerful Arguments to convince us of the existence of God and Religion, then we should deservedly be charg'd with the Guilt, and have the Punishment of Atheism inflicted upon us. But feeing, as he goes on, our Religion acknowledges one God the Framer of the Universe, who being himself uncreated, has created all things by bis Word, we are manifestly injur'd both in being charg'd with that Crime, and punish'd for it. We are branded, says Arno. Adv. Gentbius to the Heathen, as Introducers of profane lib. 1. Rites and an impious Religion; but tell me ye Men of Reason, with what Forehead you can so rashly accuse us? To adore the mighty God the supreme Ruler of the Universe, to pray to bim with the most bumble Reverence in our Afflictions. to lay bold of him with all our Powers, to love bim and look up to bim, is this a detestable Religion full of Sacrilege and Impiety? Is this that prodigious Crime for which your Gods are fo enrag'd at us? and for which you your selves express such Indignation and Fury, by confiscating our Estates, by banishing our Bodies, by burning, tearing and racking us to Death, with the most exquisite Tortures? We Christians, as he further tells 'em, are the Worshippers of the King of Kings, as we are instructed by Christ our Master: if you search you will find nothing else in our Religion; 'tis before bim that we prostrate our felwes, begging of bim things just and

bonest, and such as it becomes him to bestow upon his humble Supplicants.

Christianity charg'd with No-

When the Adversaries of the Christian Doctrine found they could not maintain their Charge of Impiety, they exclaim'd against velty, alledging that it was but an upstart Religion, of which not many years fince there were no Footsteps in the World, whereas that of the Gentiles had been transmitted from one Generation to another for a long Succession of Ages. This

was the Outcry against Christianity, not only in the first Ages thereof, but even after it had been propagated for several hundred Years, and had in a manner thrust all other Religions out of the World; for even then

Jul. Ep.st. Julian frequently stiles it in contempt the new Doctrine. Thus also Symmachus many years after pleads for Paganism, in his Ad-Symm. Ep. dress to the Christian Emperors, viz. That 1.10. Ep. 54. be only endeavour'd to defend the Institutions of their Ancestors, and therefore begs of 'em that what they had received when they were Children, they would now they were grown old leave to their Posterity, and be true to that Religion which had

been devolv'd upon'em thro fo many Ages, and

follow their Parents, as they had happily imitated

their Progenitors who had gone before 'em.

How far

In opposition to this Exclamation the they denied Christian Apologists sometimes pleaded, thucharge. That the Charge was not wholly true, for asmuch as divers of the Principles of Christianity were the very same with those of the Law of Nature; and that the Religion of the Christians for the main Substance of it, is no other than that of the antient Patriarchs, which most deservedly claims the Precedency of all others. This Eusebius ex-

prefly

a

n

t

'n

r

A

B

V

fe

in

a

th

ch

W

do

be

bro

ref

the

Ha

is t

tog

prefly afferts, and largely proves, viz. That Prap. Ev. the Antediluvian Fathers had in effect the same 1.1.c. 5. & Religion with us; and demonstrates, That 1. 10. tot. whatever useful and excellent Notions the most Learned among the Heathen were Masters of, they got from the Writings of the antient Jews. And the same thing had been prov'd before him by Clemens Alexandrinus, as likewife by Tertullian before either of them, who shews, That all their Poets and Philosophers had borrow- Tert. Apol. ed their best Doctrines from the Writings of the c. 47. antient Church, tho they difguis'd them that they might pass for their own. And that those first Christians (as they sometimes scrupled not to call 'em) were far superiour in Age to any thing recorded of the most antient Heroes among the Gentiles, and to their oldest Authors, fuch as Orpheus, Homer, Hefiod, &c. yea to their Gods themselves, is abundantly evidenc'd by several of the Christian Fathers. By these and the like Reasonings they endeavour'd to shew, that Christianity was defervedly to be esteem'd the oldest Religion in the World.

But admitting the Christian Religion in And how a strict sense to be of a far later Date than they defend that of the Gentiles, yet they pleaded a ed them-selves achange was highly reasonable, provided it gainst it. were made for the better, seeing tis past doubt, that new Truth is much to be prefer'd before antient Error. That old Age, says Am-Ep. 2. cont. brose, has cause to blush, that is asham'd to be Symm. reform'd; tis not a great Number of Years, but the Goodness of Manners, that renders Gray Hairs worthy of Honour and Veneration: no Age is too late to learn, nor is it at any time a shame to grow better. And much more that Father has

ťΟ

on

in ir

it

in ad

ahis

it

red

ner

the

any

bat

s of

that

ren,

beir

bad

and

ated

the ded,

nucb

were

ure;

the

aims

ex-

refly

P. 344

c. 7.

Admonit. ad Gent. P. 57.

to the same purpose, in his Answer to the foremention'd Epistle of Symmachus, of which we have given some Account in his Life. And much after the same manner is the Cause of Christianity defended against this Accufation by Clemens Alexandrinus. Tou tell us. fays he, that you may not subvert the Customs receiv'd from your Ancestors; but why then are we contented to be wean'd from our Mathers Milk, to which we were first accustom'd? And why have me left those Toys and Sports, to which we were us'd when Children? But because Years and Discretion have acquainted us with better things. And Lattantius addresses himself to the Pagans, who boasted of the Antiquity of their Religion, after the following manner. What, says he, will you do? Had you rather blindly follow your Ancestors, or be guided by the Conduct of Reason? If you chuse the latter you must for sake the former, seeing there is nothing right but what is prescribed by Reason, which being your Instructer, will convince you of the Folly of your Predecessors, in inventing a

Adv.Gent.

new, and yours old; and pray what Injury is this to our Cause, or Advantage to yours? The Goodness and Authority of Religion is not to be estimated by its Age, but by the excellency of its Worship; nor does it so much concern us to enquire when it began, as

what it leads us to: and Reason requires that

false Religion, and of your own if you should

still follow it, the convinc'd of its Falseness.

But we shall conclude the present Argument

with the smart reasoning of Arnobius on this

Head, in his Discourse against the Gentiles, wherein he applies himself to them in

these words. Our Religion, say you, is

in-

d

b

pi

I

co'e

ou

it

W

TY

fo

mi

he

Pol

Ca

the

kno

the

instead of upbraiding us as you do with what we have left, you should rather strictly examine what we have entertain'd in the room

of it.

he

ch

E ..

(e

U-

us,

735

re

275

nd

ich

ars

ter

to

ity

in-

you

led

at-

e is

on,

you

ga

uld

fs.

ent

his

es,

in

15

ury

rs ?

1 15

the fo

45

that in-

It may not be amis for a close of Concerning this our Discourse to take notice of ano- christ's ther Cavil, which the Heathen made a - Coming into gainst Christianity, in reference to this the World. Head of its pretended Novelty, which is also mentioned by Arnobius immediately after the last cited Passage, If, said, Loco sup. they, God's sending Christ into the World citato. was so great a Blessing, why did this Saviour of Mankind come no sooner? Why did God suffer bim to delay this necessary Work so long, and to be born as it were but a few Hours ago in comparison of the preceding Ages? To this cavilling Enquiry the Learned Apologist replies with much Reason as well as Modesty, that he could not resolve it. But then he further tells em, It were edfy to retort the same captious Question upon themselves, and ask, If it were so greatly to the Advantage of the World, that Hercules, Æsculapius, Mercury, &c. should be Gods, how comes it that they were not born and deifyed sooner? that so the Antients as well as the Moderns might have received benefit by them. he more directly answers, That it is not possible to assign particular Reasons in this Case, seeing it is beyond the Power of such a short-sighted Creature as Man, to fathom the Depths of the Divine Counsels, which are known only to himself, who is the Sovereign Lord of all things. He further replies, That the bleffed Jesus can't be said to be lately come

come in respect of God, since as there is neither Beginning nor End in Eternity, so therein nothing can be too soon or too late. He concludes, Perhaps the Divine Being then chose to send Christ, when human Nature was most weaken'd, and least able to belp it self: and that bad it been necesfary be should have appear'd thousands of Tears sooner, to be sure the supreme Creator would have effected it; or if it had been more fit to have defer'd it thousands of Years longer, nothing could have anticipated the Period determined by him. Thus we fee with what Ease, and with how much Judgment the Primitive Christians were able to ward off the unjust Reproaches and Slanders, that by their Enemies were objected both against their Persons and their Religion. And upon the whole we have certainly just Ground to conclude, that as 'tis infinitely Dangerous, so it is no less Unreasonable for any to be asham'd of Christ, and of his Doctrines or Precepts, whatever be the Contempt cast upon 'em by his Enemies; yea that we have the highest Cause, with the Apostles and Primitive Christians, to count it our Honour and Glory to be dishonour'd and reproach'd, after the Example and for the fake of the Great Captain of our Salvation.



STORES